A

TESTIMONY

TO THE

Doctrine, Worship, Discipline, and Government of the Church of *SCOTLAND*,

AND THE

Covenanted work of Reformation

As it was Profess'd in the Three Kingdoms:

TOGETHER WITH

An Account of the Persecution of some of the most Eminent in Our Days, for their Adherence to the same.

As it was left in Write, by that truely Pious and Emmently Faithfull and now Gorified Martyr Mr. *John Dick*.

To which is Added;

His Last Speech and Behaviour on the Scaffold, on the fifth day of *March* 1684. Which day he Sealed this Testimony, and left it to a particular Friend, to Communicate to the World after his Death; which was never Published till now, at the desire of some reall and Sincere Lovers of the true Peace, and Welfare of the Church of *Scotland*.

Printed in the Year

TESTIMONY
TO THE

Doctrine. Worship, Discipline and Government of the True *Presbyterian* Church of *Scotland*, and the Covenanted Work of *Reformation*, as it was professed, in the Three Kingdoms.

By That Renowned, and now Glorified Martyr Mr. *John Dick*, who Suffered at *Ediuburgh* on the fifth of *March* 1684.

Edinburgh 29 *Auguſt* 1683.

BEing called before Four of the Council; my Lord *Livingſton* (after Sir *William Paterſon* had Interrogat ſome few Queſtions, in the Outter-houſe, which becauſe confident with what follows, I omitt,) ſays to me, Mr. *Dick*, There is a great Charge given in againſt you, which amounts to a great height; what ſay you for your ſelf? I anſwered, I crave you pardon, Sir, for you are a Stranger to me: One of them ſaid, it is my Lord *Livingſton*; then I anſwered, I crave your Lordſhip would be more particular as to your Charge: Then he ſaid, That I was at *Pentland*, which I denied: Then he asked, where I had been ever ſince that time? To which I anſwered, that being diſcovered to be a Converſer with ſome, that were there immediatly upon the back of the firſt Shot at the Biſhop, ſome Gentlemen being taken upon that Account, and threatned with the Boots, I was neceſſitat to leave the Nation. Then ſaid he, What ſay ye as to the Biſhop's Death, when he was killed? I told him, I thought he deſired an Account of my Principles, and I told him, I was a *Presbyterian*; and adhered to the Doctrine, Worſhip, Diſcipline, and Government of the Presbyterian Churches of the Three Nations, to which we were ſolemnly ſworn: He ſays, then you adhere to the Covenant: I anſwered, Yes, with my whole heart, and reſolves to do while I breath. Then, ſays the Bishop of *Edinburgh*, do ye own the King's Authority? I told him, my firſt Anſwer wherein I gave an Account of my Principles, was a ſufficient Anſwer for that: Some others ſtarted a Queſtion anent this, but the Biſhop anticipated my Anſwer, by ſaying, he ſpeaks very rationally according to his Principles, allowing the King as much as the Presbyterians do; to which I added, conform to the Word of GOD. The Bishop asked, if I acknowledged *Bothwell* to be Rebellion: I told him, I could not ſay it was, for I was confident the Generality of that people was not in Rebellion, being ſimply in ſelf Defence: the Biſhop asked, do ye own ſelf Defence lawful in any caſe

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case? I said yes in some, Provost *Ramsey* sayes (in what) to whom then I was offering to Answer, but I was Interrupted by the Bishop of *Edinburgh*, who drew an argument from the effect accompanying the little Blood, that was shed in Queen *Maries* Days, with what was shed in the Instine Wars: I Rejected his Argument, and albeit he Fathered the Effusion of Blood on the wrong side of the House, self Defence being lawful by the word of God, by Laws of many Nations, and Law of Nature; I added let the World Judge, whither this Bishop's Principles leads him right, that would have his fellow Subjects to hold up their Necks to Bloody Murderers, I suspect he shall be found a *Jesuite*, and thinks strange, that the Emperor of *Germany* should not send for him, to preach this Doctrine to him.

Then asked one of them standing behind their Backs, if I Rode with Mr. *John Welsch*? I said, I knew not if I was bound to answer him, not knowing that he was a Member of the Council; well sayes one Sitting, what say ye to it? I Answered, yes I did, and I bless God that ever I did see him; then sayes the stander, do ye confess ye Rode in Arms wth him, Riding in Arms? I told him I had not Riden without Arms since I was Seventeen or Eighteen years of Age: The Bishop of *Edinburgh* sayes, I will propone a question to you, as a Clergy Man, I stopped him there, and told him, I would Answer no question as a Clergy Man sitting there, at which some others stormed, he said it was conform to my Principles, then the Bishop pressed further his Argument from the effect in that abovementioned Comparison. Provost *Ramsey* said you be newly taken, your Spirits aloft, its not time to reason now, it will be more seasonable afterwards, upon which he desisted, the Bishop asked, if I knew the Men, that were standing behind them; which were *Hugh Stevenson* and Mr. *Thomas Gordon*, who shewed more Keenness against me, then the Bishop himself, for which I forgive them, and I said I knew all there, by Eye-sight, except my Lord *Livingston*: The Bishop asked when I knew him, I told when he was a Regent, in the College, but finding my self in a mistake, I craved him pardon, telling him I was minding Commissar *Wisheart*, but told that it was when he Preached in the Tron Church, that I knew him. He asked if ever I heard him there, I said sometimes, in the Week days. He asked why not now? I said he was Lookt upon as an Honest Man then, but had proved otherwise by *Breaking* his Oath to God, he said he never took the Covenant, I said that was a vain Defence. This is the Summe so far as my Memory Serves.

Then, upon the last day of August 1683, being called before the Council, in presence of the Lord Chancellor, Marquis of *Dowglas*, the Earl of *Tweddell*, Bishop of *Edinburgh*, President of the Session, *Colington*, *Castlehill*, *Abbotshall*, after the Chancellor had conferred with me, a considerable time, the Clerk having cleared such of my Assertions, as they judged fit to make use of against me, they desired me to Subscribe the same, which I refused to do till it were rectified, they having some things in it, wrong; and others, misplaced. At last this Meeting Resulted in this, that I should Subscribe the following Declaration both before the Council and Justiciary

Mr. *John Dick*, Son to *David Dick* Writer in *Edinburgh*, being called and Examined, in presence of the said Lords, declares; He owns the work of Refor-

mation,

mation, as the same is contained in the Confession of Faith and Catechisms conform to the Covenant against *Popery, Prelacy, Erastianisme*, &c. And is resolved, by the Lords Strength, to abide in the same.

Declares, that as to *Episcopacy* and Laws Establishing the same, he cannot understand it, to be Lawful; because, since the Kings Restoration, there has been no free nor Lawful Parliaments, and he thinks by reason, albeit the Members thereof were Elected in the ordinary way; Yet when the Members Meet, there was unlawful Oaths imposed upon them, and there upon, severals of them left the Parliament, and so he understands, that it is not a free nor lawful Parliament, and thinks, that *Episcopacy* and *Erastianisme* is established in that and subsequently Parliaments were contrary to the Word of God, and that the *Supremacy* herein established is most horrid Blasphemy. I added here to the Chancellor, that I hoped, his Lordship would not be offended at this, seeing he had sworn the same, in the Test; but they refused to write this, in my subscribed Declaration: Being Interrogate, if he owned the Proclamation and Declaration at *Sanquhair* and *Hamiltoun*, Declares, he does not own the *Sanquhair* Declaration, as being inconsistent with his Principles, such as the cutting off of the wicked; and having himself read the *Hamiltoun* Declaration, Declares, he owns the same, and that, when they were invaded and assaulted, by any Persons whatsoever, in their Exercises of Reformed Religion and Worship, they were obliged to stand to their own Defence, and owns the Lawfullness of Field Conventicles, and their being in Arms to Defend themselves in case of being Molested; And he himself was ever ready to own and defend his Brethren in Arms, when invaded for Religion; And declares, that the Invasion made against them at *Pentland*, and *Bothwell*, they being in the Exercise of his Religion, was Service done to the Devil, and Resistance made by them, was Service done to GOD.

Confesses, that before *Bothwell* Bridge he had riden in Arms with Mr. *Welsch* through the Countrey, and blesses God for it; Confesses, he was at a Meeting at *Lesmehago* before *Bothwell*, when Lieutenant *Dalziel* with a Party came upon them, and was one of these, that engaged against that Party.

Denies, he was at *Drumclogg*; But confesses, he was at *Bothwell*, and thinks, that Mr. *John Welsch* stayed about half a year in the Countrey thereafter, but he was only, about eight days in Company with him after *Bothwell*, in this Kingdom: Confesses, the King is lawful King Born, and came Lawfully to the Crowns of these Kingdoms, and that he is lawful King of this Kingdom, and owns the Kings Authority, conform to the Word of GOD, that is to say, That he is impowered to Govern for GOD's Glory and the good of his People, and to be a Terror to evil doers, and encourager to well; and Declares, that the Act of Supremacy, as it is explained by the Act of Parliament; that the turning out of Presbyterian Interest, and overturning the Work of Reformation, most unlawful Acts, and being expresly contrary to the Word of God, can not be Binding upon the Declarent; and that Covenants are binding upon the Nations, and shall be so, while Sun and Moon endures; and that that Oath, called the *Test*, is a most unlawful and horrid Oath, and he is not obliged to take the same.

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He Declares, As to killing the Archbishop of *St. Andrews*, he cannot give Judgment anent it, it not being an Act of his own; but that some of these, that were called the Actors, whom he knew (and particularly one *William Dingwal*) were Godly and Just Men. *sic subscribitur*, *John Dick.*

The last Day of *August* 1683, There being many Noblemen in the Court, which day Mr. *John Dick* being present, was Examined, in presence of the Justices then sitting in Judgment, and the above written Confession emitted by him in presence of the Council, being read, he acknowledged the same, and every particular of the same in presence of the said Justices. *Sic subscribitur*, *John Dick*, *Maitland*, *James Fowls*, *John Lockhart*, *Alexander Seton.*

Upon *September* 4, 1683, I Mr. *John Dick*, Son to *David Dick* Writer in *Edinburgh*, being Called before the Lords of Justiciary, being then present; it was demanded, if I had any thing to say for my self? I answered, Yes, my Lord, I have somewhat to add to my Lyble; they asked, what was that? then I proceeded as follows: I Mr. *John Dick* Prisoner, in Name and by the Appointment of Our Blessed Lord and Master Jesus Christ, Declare, That the Blood of all the Presbyterians, that have been Executed for their Principles, is horrid Murder; by whatsomever Law they have been judged; and that in the Person of every Individual one, who have suffered simply on this Account, Our Blessed Lord Jesus Christ, hath been as really crucified, as He was by *Pilate* and the *Jews* at *Jerusalem*. And this I desire may be holden as a part of my former Declaration and Confession, emitted before the Council and Justices. This I called for, and subscribed, blessing the Lord that had given me a hand so to do. They refused to add it to my Declaration, judging they had too much already: I required all that were present Witnesses, that I had declared the same, and Appealled them all to Christ's Bar at the Great Day, to Answer for what they had done, and were doing. They asked if I would have an Advocat? I said, My Lords, that is ordinarly denied to Persons in my condition: they declared, I should have as many as I pleased; I said, I would have none, but my Blessed Lord Jesus Christ, Blessed be His Holy Name for it, He is both with me, and in me. The Justice Clerk asked, if I was a Quaker, or a *Fifth Monarchry* Man? I told him, I abhorred both, yet my Affection was relevant, being Blessed of my God with the Grace of Faith: And then they read my Indictment, and asked at every Article, to which I answered affirmatively.

Then, did the Justice Clerk ask, if I had any thing to say for my self, I said, I Blessed the Lord I had: they Desired me to proceed, Answer, I expect my Lords, being a Free Born *Scots* Man, I shall have the Priviledge allowed me, that the Christians in former days had among the Heathens, the Justice Clerk bids me proceed there are two things, which I hope your Lordship will grant e're we procceed, further, first do you not Acknowledge, that the Almighty God *Jehovah* is Supream Lord & Governour of Heaven and Earth, & that all Kings in the Earth, are but his Deputs & Servants; the Justice Clerk sayes yes. The Second, Do ye not Acknowledge, that all the Law in the World among Christians must Strike Sail to the great Law, the Law of God: to which I got no Answer; whereupon I took Witnesses and Protested, that it might be Recorded in Heaven; then they press'd me to proceed. I told him the Advocat (offering to follow his own method) had drawn out my Declaration: my

Lords

Lords you have been at much pains to seek my Accusation, I have been so Ingenuous to Exhibite it to you my self, for which I Bless the Lord, first Article that I own my self to a Presbyterian, and to be bound to continue so, conform to a Covenant, that can not be Infringed by no Power under Heaven

Now, my Lords, I being under such strong Impressions of those my Obligations; the least I can expect, is to know by what Authority this is broken? To this I got no Answer, they declined further Questioning, causing and commanding the Jury to be called; and after they had asked, if I had any thing to say against them, they swore them; desiring me, that if I had any thing to say to the Jury, to proceed: I said, my Lords, its hard to devolve me upon a Jury before I be heard, for which I charge you all to make ready to Answer before my Great Master, at the Great Day, and this Jurie also, as to what ye do in this Affair. Then they desired me to speak to the Jury, for the Advocat was to have the last word: then I thinking I should have occasion to have Reasoned with the Advocat anent my Lybl, told the Jury, That the Principle I held in my Declaration, was of such a Nature, as I durst not, if I had as many Lives as there are Pickles of Sand on the Sea Shoar to redeem them all, with the quitting of the least hair-breadth thereof: Then I pressed the Obligation of the Covenant, expecting the Advocat's Answer. They asked if I had done? I answered, Yes, as to this. Then the Advocat began his Course, wherein he did little more than Repeat my Declaration, without offering any thing against any Article therein, except against that of Defensive Arms; his Defence against which, was this, that he had read of Defensive Arms betwixt two single Men; But for multitudes, he knew no Defensive Arms against standing Laws: Then did I offer to Reply; but they would not suffer me, but recommended me to the Jury, strictly Tying them that the Condemners should put it to after their Name and Assizers likewise: Then I came conveyed to the Outter-House by the Guard, where my Father came to me within a little, and told me he had been dealing with the Lords for a Delay, but had not got it so long as he expected: I told him, that whatever my good Lord's will was, I was satisfied, but I'le speak nothingof that my self: He says well, I knew that, and so he leaves me.

I am called in again within half an Hour, and my Sentence intimated to be Hanged at the *Grass-Mercat*, upon the 26th instant. I said my Lords without a Hearing, either before the Justices or Jurors, this Practice was never parallel'd among Heathens, and further my Lords and Jurors; I declare, and that upon good grounds, that if upon this Sentence you Hang me, you shall not be innocent of Crucifying the Lord afresh, in me his poor and insignificant Member: They called, suffer him to speak no more. This is the sume, so far as my brittle Memory will allow, and I am confident there wants little or nothing of Moment: Now for satisfaction, both to Friends and Foes, I have Judged it my Duty to add what follows.

My blessed Lord and Master hath determined mine Heart, in all this my my Tryal (next to his own Glory) to have my Eye upon the Edification and Confirmation of his poor Distrest and Oppresst People, my Companions in Tribulation, as also to design as much as possible the Conviction of his, and our profest and avowed Enemies; moved me, without any previous Deliberation,

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to assert these Principles and practices contained in my Indictment, and to add that other assertion which I did before my Sentence, before the Justices and Assize: I say my blessed Lord having thus determined and moved me (for which I bless his Name) has not left me in the Dark, as to Grounds and Warrants for what in and through such a poor and empty Reed, as I am he hath done, which Grounds while I offered to the Justices and Assizes, for my Vindication, I am (contrare to all Law, Equity and Reason) refused that Privilege, a Privilege granted even by the Heathens: These Grounds, I have thought fit to leave under my Hand, for the comfort of the Lords People, and (if not the conviction) the Terror of his (and ours for his sake) Proud, insolent Enemies as follows.

You Remember, that before I offered any Defence, I Demanded of the Justices, that they would grant me the these two Principles, to wit. First, that the Almighty God *Jehovah*, was Supreame Lord and Master, over all in Heaven, and in Earth, and that all Kings, and other Rulers in the Earth, are his Deputes and Servants; this they granted. The second is, that all Laws in the Earth must strike-Sail, and Vail their Caps to the Supream Law, *the Word of God*, and be Regulate by it, this they refuse to grant, which I lookt upon as most Horrid Blasphemy, and took Instruments on the Refusal thereof, (which I know stands Recorded in Heaven, to be produced against the Denyers, at the Great Day of the Lord) I doubt not, if that Young Noble Man who Refused me this, had been present, when Mr. *John Paterson* Proposed the Question to me, if our King was Comptable to any, to whom I Answered, he was: He asked to whom, I said to these, by whom he was Intrusted: He Answered, then he could not be Soveraign, Intimating that there could be no Soveraign but one, whom we *Presbyterians* hold to be the Almighty God *Jehovah*; to whom alone indeed it is high Treason, for any Mortall to say what doest thou: It being lawful *de jure*, to ask any Mortall King an Account of his doings, as need Requires; though *de facto* in the case of Cruel Tyrany, this be Dangerous: I say, if this Noble Man had heard this, he had not so rashly Refused my Assertion; But whatever our Rulers do, I do, and I hope with me, all that has the least Smattering of Religion will both grant, and firmly in his strength, hold both these Principles; for to me to grant the former, and refuse the Latter, implys a Contradiction: now laying these for two sure and inviolable Foundations: I go on, as if I were before the Justices and Jury, to deliver my own grounds, which my God laid to my Hand, and answer any thing of Objections, I meet with either before the Secret Council or Justices.

Now my Lords of Justicary, and you Jurers (taken these Principles for granted) my first Assertion I have to Vindicate, is this; that I own the work of Reformation, as the same is contained in the Confesion of Faith and Catechisms, conform to the Covenant against *Popery*, *Prelacy* and *Erastianisme*, and am Resolved by the Lords Strength, to bide by the same, (and seing, that it is Lawful for any Man to Weild his Arms, for his best Advantage) to this I Subjoin the Involable Obligation of the Covenant, to adhere to these Principles and Practices. Now my Lords this work of Reformation, these Principles and Practices being such, as I find Warranted from the practice of Christ, and his

Apostles;

Apostles, and not only I, but his Majesty, and all under him, in these Nations, being by the Oath of God, which shall never be Dissolved by any Humane Power the least I can expect of your Lordships is, that ye will offer some what, that may be Satisfactory to my Conscience, in this point, if ye deny me this, then shall the World judge that ye will Murder me, because ye will Murder me, all that I have heard from any of your Members against my Principles, simply was from the Bishop of *Edinburgh*, who after he had insinuate an Argument with me in Doctrine and Worship, seemed fairly to insinuate, that Discipline and Government were left undetermined, my answer to this is, that this is horrid Blasphemy, and no less upon the whole Matter then to say, that our blessed Lord Jesus Christ was less faithful in the House of God than was *Moses*, and who having the least Sense of a Deity dares to averre this? Well my Lords this being all I have offered by any of your Lordships against my Principles, I hope it stands firmly rooted in the Hearts of all that love our Lord Jesus Christ, that they are thereby not in the least shaken and since it is so, which I must take for granted, having nothing offered to the contrary: I must for the confirmation of the second brench of this assertion pose your Lordshs, by what Authority an Oath, a solemn Oath made betwixt the living GOD's Party contracter on the one hand, and his Majesty and the whole Body of these Nations on the other hand, in as solemn a manner as ever Covenant was transacted I say, I must ask by what Authority this Covenant is infringed and broken? To this I get no answer neither except what I got from the above mentioned Bishop, who told me he had not taken this Covenant: For answer, it had been a great pity this master Prelate of yours, had not been amongst the People of Israel at that time, when the Plague of GOD overtook them for the breach of Covenant made, as some thinks, Four hundred years before that with the Gibeonites, and this Covenant in it self nothing so justifiable as this which my Blessed Lord has set me here to Justifie; I say, it had been a pity, this Pitifull Prelate had not been there, its not likely he had obtained a Suspension of this Famine upon this head; but let this proud Prelate consider, that he Charges the Almighty with injustice in this Practice, which you have Recorded in the 2 *Sam.* 21. *Chap.* He must either own this a piece of Horrid Blasphemy, or else confess his Argument is of no force: Now having I hope, Rolled out of the way any thing I have offered for my Satisfaction in this matter, to come nearer the point, I charge your Lordships or any here who sets themselves against me on these heads again to tell me, by what Authority this Oath binding to two Necessary and Indispensible Duties is repelled? Dare any Mortall here hold up his Face to Heaven, and averr that his Majestey's Acts Rescissory does repell it, then let him do it upon his Peril, and when he has done, know that besides his Blasphemy in it, he Contradicts the first Principle, which your Lordships have granted me. That this may be the clearer, I hope all will grant that none can Dissolve an Oath made by another, except he be above that other in power and Authority of such a Decree as gives Right to do it, of this I Remember, only two Instances in Scripture. The one is, That of a Husband if he hear his Wife making a Vow, if he be not Satisfied with it, he may then unty it; But if by his Silence he let it pass, the Oath stands firm. The Seconds is of a

Father

Father having a Daughter in the Family, to whom it is granted to annull the Oath he heares her making while in his Family, and when out of the Family, the power ceases: From this it is evident, that this is a Superiority over them, that Intitles them to this Privilege. Since it is so, dare any without Horror, offer once of Dreaming to apply this in our case? I suspect by this time the Justice Clerk finds himself outshot, in granting my first Principal; O that the Lord would open their Eyes, to see the Affronted Indignities done to our most Glorious God, in these their most horrid and Abominable Practices. Now having Removed what is offered by the Opposers, and settled by undenyed Arguments, my Assertion of the equity of our Work of Reformation, and the Inviolable Obligation of the Covenant, while Sun and Moon endures to own the same; I hope I shall not need to rack my Judgement, for Arguments to prove; that my Devolvement on an Assize without a hearing, (after I had offered to Justifie my Principles and Practices from the word of God) is not only a denying of these my two Principles, but the most horrid of Murders, as I hope shall be cleared more fully in the close, and here you may see the reason of denying my second Principle, but of this more afterwards.

The second Assertion I am to defend is, that the Laws overturning the *Presbyterian* Church & Establishing *Episcopacy*, particularly these three Acts. To wit first, The Act Rescissory, whereby at one dash the Glorious Fabrick, sometime the Glory of these Nations is Overturned. Secondly the Act of Supremacy, and Act Explanatory of the same, whereby our Blessed Lord is set by his Chair, and a poor Worm set down in his Room. Thirdly, That Act called the *Test*, a Hotchpotch of Nonsense Lies and Contradictions; that these and others of their nature were null, and asserted Principally; because contrary to expres Texts of Scripture (and this possibly has Straitened my Antagonists, as to the granting of our Blessed Lords word, to be the Supream Law,) and for Confirmation of this, I asserted, I thought the Parliament enacting these Acts was also null, as not being free, a Qualification absolutly requisite in all Parliaments in this Nation, the Privileges of which I am bound by the Covenant made with the Almighty God to assert. Now my Lords, and you Assizers, I take forgranted, that all Laws of Men contrary to expres Texts of Scripture are null, and that these Acts, and all of that nature are such; I shall in the Lords strength endeavour to prove. And First, the whole work of Reformation being agreeable to the Word of God, and though it were not so in it self, (as I am firmly perswaded it is) yet in my case, by all Men who have not with their Conscience, Debauched away their reason also, it must be granted to be; (seing I have had nothing offered to the contrary) and I being under the Oath of God to maintain, Propagate and Defend the same; the Acts overturning the same expresly, Contradicts not only all these Scriptures, upon which it is founded (which time will not allow me to Enumerate here) and you may find in your Confession of Faith, Noted upon the Margine of that Book, but also the Third Command, *Thou shalt not take the Name of the Lord thy God in vain*; and that, perform thy Vows unto the Lord with multitudes of this Nature, which upon a very moderate inquiry may easily be found. Now my Lords, if my Second Principle be sound, as I hope your Lordships are perswaded it is, for all you have said to the contrary, I hope your Lord-

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ships will find your selves concerned to satisfie me as to these, e're you proceed to the Execution of this your Unparalleled Sentence. As to the Second, I think I shall need to be at less pains about it, in respect, not only your Lordships; But I suspect the greater part, if not all the Assizers have Sworn as to the same in your *Test*, That it is Blasphemy for Man or Angel, to presume to Intrude into the headship of the Church, as being only peculiar, to my Blessed Lord and Master Jesus Christ.

But for Confirmation, I desire you to consider these Scriptures, *First*, the first Chapter of the *Ephesians* 22. 23. *Verses*, *And he hath put all things under his Feet, and gave him to be the Head over all things to the Church, which is his Body the fullness of him that filleth all in all.* *Isa.* 9. *Chapter* 6, 7. *Verses*. And the Second *Psalm*, Now that any Law made against these expres Scriptures is null, with the consideration foresaid, of your own Confession, and the Consent of the greater part, if not the whole (so farr as I know) Reformed Churches, would seem to be sufficiently warranted.

The Third. As to that of the Test, that it is null will easily appear at the first reading thereof, to any that will be so daring, as to aver, that to swear Nonsence and Contradictions is no Sin: That it is Nonsence to swear to defend the Protestant Religion against Presbyterians, and a Contradiction too, I must assert; ay and while you condescend upon a Protestant Church who have expunged us out of their Number, except that Abominable, Perjured Prelatical Party, whom I cannot, nor (I trust in GOD) ever shall own for any other thing, than Emissaries from Heli, sent through *Rome*, for the Confounding of the Christian World: And if to swear the King to be Head of the Church and with the same Breath, that is horrid Blasphemy so to do, if it be not a Contradiction, I know not what is. For confirmation hereof, Let the Unfreeness of the Parliaments be considered, and I hope none who love our Lord Jesus Christ, will doubt, that I had good ground to assert, what I have through His Grace asserted; and I bless His Name thereof I am no ways ashamed. And if the Enemies will, sure I am, they must grant, that they were all bound in Conscience, Law, Equity and Reason, to have told so much, which they, nor none of them, had the Confidence to do. The Application I leave to the Impartial Reader.

The Third thing I have in task, is to defend these Assertions following, to wit, That I own the *Hamiltoun* Declaration, and when we were invaded or Assaulted by any person whatsoevr, in the Exercise of our Reformed Religion and Worship upon that account, we were obliged to stand to our own Defence: That I own the Lawfulness of *Field-Conventicles*, and our being in Arms to defend our selves in case of being Molested; and that I my self was ever ready to Own and Defend my Brethren in Arms when invaded as said is, And declaring that the Invasions made against the Lord's people at *Pentland* and *Bothwell*, they being then in the Exercise of their Religion, was service done to the Devil, and the resistance made by them in their own Defence was Service done to GOD. Now the sume of all these Assertions is, that it is the Duty of Protestant Reformed Churches to stand to the Defence of their Reformation and Religion: Especially with this consideration, that with their Religion they are also assaulted as to their Privileges, as in the freedom of

Parliaments

Parliaments, and many other paarticulars which if time would allow I could enumerate ; Considering especially, That this Church and Kingdom are obliged so to do, by a most solemn Oath made to the ever living GOD, they their Kings their Princes and Nobles, and the whole Body of the Realm, and that this Oath stands still unviolate as you may see above. The case thus stated, I hope our Adversaries will not deny, that if the Turk, or any Foreign Enemy, should invade us, and in his Declaration shew, That he would not lay down his Arms, till we should Renounce our Reformed Religion, and quite with all our Civil Priviledges ; I hope none, in his Right Wits, will refuse, that it were our Duty, Man and Mother-Son, from the highest to the lowest, to draw to Arms in our own Self-defence. But it is like some will say, That though we were bound so to do against Foreigners, yet we may not do so against our Lawful Princes. To this I Answer, *First*, They are divided among themselves here ; Some granting, that in some cases, even their own Lawful Princes may be resisted, and the Arms of Innocent Self-defence made use of against them. Others say, No! But whatever they say or think, either this Position shall stand to the World's End, That there was never a Power given of God, to any Mortal, to rugg and destroy the Souls of the Subjects, and to ruine them in their Civil Interests ; or otherways, there was never a Power given of GOD to any Mortal, to enact iniquity by a Law, and to force Obedience to these iniquious Laws by Fire and Sword, as it is in our case; And if any Monarch or any pretending Commission from him, should arrogate a Power to do so, the Subject beyond all contraversie is called to stand to his own Defence, and vindicate the honour of his Great Supream Master, seeing he is violented to the Denyal of Alledgeance to him, by his pretended Depute or Servant : I suppose this will not be refused by any that believes that there is a GOD. And for my self, I think he who comes out with Armed force to compel me to sin, should be in the self same way served, as he who should with Violence come to drive me quick into Hell, and I suppose the greatest of the pretended Loyalists amongst us if they heard and believed the Screichings of the Damned Souls there, and saw no other way of escaping, but either over or through their Soveraign, they would venture upon either, rather than be driven into it. And to say any Soveraign how Lawful so ever, otherwise has such a power is to contradict that Scripture, *Kings are given to be a Terror to evil doers, and encouragers of well doers.* If it be said these things should be in a civil manner Represented or Arms be taken : I shall readily grant this, but why were these Ministers and Gentlemen taken and incarcerate who were endeavouring thus ? And why was there an Act of Parliament, if I may call it so, made Dicharging any of the Subjects to meet and Consult in order to this? And indeed I think he should be extruded the Society of Mankind who would make this assertion, that our otherwise Lawful Prince may lawfully do any of these things abovementioned to his Subjects, and that the World may see, I speak not here at random, be pleased to consider these two Scriptures, First the 14 *Chap.* of the first Book of *Samuel.* Secondly the 12 *chapter* of the first Book of the *Kings.* To this I add the 20 *Chap.* of the second Book of the *Chron.* 16. *verse*, Now whosoever shall ponder and seriously consider these three places, will find three Kings of the Lawfulness of whose coming to their Crowns I know none

that doubt, all three resisted by their Subjects, the first in offering to perform a rash and sinful Oath, the second for offering sinfully to oppress his people; The third for dipping too far in the Matters of God, for which he had no Commission.

Now, with Submission to the more Judicious, I humbly conceive the Ground of the Equity of this Resistance lyes here: That Kings and Subjects are under a Twofold Relation one to another; First, in respect of the Almighty GOD, who is the Only Absolute Sovereign and Great Lord, both he and they are Fellow-Subjects; and with him, in sinning against the Laws of This Our Great Master, none of his Fellow-Subjects dare, under the pain of Eternal Damnation, in the least symbolize; but on the contrary, adhering to our Allegiance to Our Great Liege Lord, we are bound by Our Allegiance, in our Stations, to resist every thing offered to His Dishonour, by whomsoever. I hope this Truth is clear to any that knows, that the Laws of GOD are equally binding upon Kings and Subjects. The second Relation is, That whereby the King, under GOD, is King, and to Rule the People for GOD's Glory, and the Good of the Kingdom, and to be a Terror to Evil Doers, and an Encourager to Well Doers; in which Relation the People are his Subjects. Now, there is none of my Perswasion, but are willing *to give Cæsar his due*, that is, to obey all his Lawfull Commands, and yeild him all Encouragement imaginable, he Ruling in the Fear of GOD, the People for GOD's Glory, and his and their own Good. But if a King, shaking off all Fear of GOD, will enter in Open Hostility against Heaven, and force his People, by Open Hostility, to share with him in these Abominations; I again say, the People are obliged, in pursuance of their Allegiance to their Supream Lord, not only to refuse Obedience to this His Depute, but also to resist him in pursuance of this his War against the Great LORD. I hope, I shall need to say nothing for clearing of this, to any that knows that there is a GOD, whose Holy Nature entitles Him to Absolute Sovereignty, and to Whom Subjection is due from that His Blessed Nature; and Natively, our Subjection is due to Him for not only our Being, but our Well-being. Upon the other hand, the King's Power (the Government it self, in general, being of GOD, yet the Application of it to this or that Person, to this or that Modell of Government, either by Election or Succession) is of Man, according to that, *Be Subject to every Ordinance of Man for the Lord's sake*: I say, the case standing thus, not only in pursuance of our Allegiance to our Great and Absolute Sovereign, are we obliged to resist what is offered and carryed on to His Dishonour; and this, least we should partake of other Men's Sins, but also, the People who have conferred that power, being Violented in all things that are precious to them; and the Government appointed of GOD, degenerating into Tyranny, may Recall the power given, and not only resist, but turn out such a Tyrant, for whose Tyranny he had no commission, from them. I hope, none who will grant the Sixth Command, *Thou shalt not Kill*, to be Binding, will refuse this. The Reason is here, he is beyond all doubt as guilty of Murder who impowers to do the same, as he who actually does it. Now I hope the case standing thus, all Impartial Readers will see, how unjustly we are condemned for owning the Lawfulness of Defensive Arms; which I shall endeavour to make yet more clear in my Application of these Scriptures above

bove cited, and my Answer to what I heard from our Antagonists on this Head: And first, As to the People's resisting of *Saul*, it being an Act of Loyalty to their Supream Sovereign, in hindering his Depute to perform a Rash and Sinful Oath. I wonder with what confidence, that Man, (if he be one) or rather Monstrous Jesuitical Atheist, Bishop *Paterson*, could say to my Glorified Brother, *John Wilson*, (whose Murder is yet recent) That he doubted if they did right in so doing. Sure I am, the Justice Clerk will not say so, who has granted that the Almighty GOD is Supream; and consequently, that Subjects dare not without Sin, suffer any thing to be done to His dishonour, that is in their Power to hinder; and that to Swear a Rash Oath, obliging to Murder, is of this Nature, I hope I shall not need to prove. And Secondly, As to that of *Rehoboam*, that Tyrannical Wretch, shaking off all Fear of GOD, and rejecting the *Council of the Old Men*, to his own Ruine; that the Subjects were in their Duty in casting him off, I hope none will refuse, who knows what Interest the People have in making of Kings; and that none needs to be ignorant of, who will be pleased to read the 17 Chapter of *Deuteronomy*, from the 14th Verse to the End: As also, that the People are bound in their Stations to oppose the Tyranny of their Princes, least they may share with them in their Judgments. Tyranny and Oppression being a palpable Violation of the Laws of Our Blessed and Supream Lawgiver. Thirdly, As to that of *Uzziah*, that he becoming strong and lifted up, in meddling beyond his Sphere with the matters of GOD, is given for the Ground of the Resistance he met with: And sure in our case, our King has yet been more strong and more lifted up (I fear to his Destruction) in so far as the former did only offer to perform some Office that was only peculiar to the Priests, but never offered to overturn the Worship of GOD, of his own Appointment; and to introduce an other diametrically opposite to the Revealed Will of GOD, as it is in our case.

Now I say, our King having out done *Uzziah* in his affronted Rebellion against Heaven, who can blame the People if in standing to their own defence they Endeavour to assert that our Blessed God is absolute Soveraign and Master, and that nothing Commanded nor imposed, expresly contrary to his will, which we still hold to be our Supream Law, can be binding upon them, this will be yet more clear as what we Asserted a little above, that Kings and Subjects are but Subjects to the Supream Majesty, if you consider that after he is thrust out of the Temple, he is put in a several House upon the account of his Leprosie, that which was likewise done to the meanest Subject he had in the like case, and what if the Ministery in the Church of *Britain* and *Ireland*, imitating this Laudable example, when ever they perceived that Dreadfull Plague of a more dangerous Nature then Leprosie, and yet more Infectious (which I take to have been the reason of their Separation) I mean our Kings horrible Adulteries, Perjuries, publick and Private Oppositions to the Almighty, with that Abominable endeavour to introduce *Popery* (anent which you may see more in my now Glorified Brother *John Wilson* his Testimony) I say what if they had by a Sentance of Excommunication set him apart by himself? And what if the People had owned them by so doing? Sure I know none that has the least smack of Religion would have Condemned this, and I pray God the Ministery yet living, may be brought to the Sense of their guilt in omitting this, but whatever be in this, sure I am

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the people Violented for not Concurring in these Abominations, cannot be Condemned for standing to their own Defence. This will be yet further clear to any who considers what I have offered by the Enemies of our Blessed Lord for my Satisfaction in this matter. And first, Having made use of our Blessed Lords Precept to his Disciples, when about to leave them in a Persecuting World to wit. But now, he that has no Sword let him Sell his Coat and Buy one. Sir *William Paterson* told me the same, that he told my abovementioned Brother, to wit that there was meant the Sword of the Spirit, to which I Answered, were these two Swords of the Spirit Produced by the Disciples, saying here are two, were these two Swords of the Spirit? To this he replys no more then the Stone of the Wall behind him; And now further, I would advise that Gentleman as he tenders his Souls Eternall Well-being, that he seek Repentance of God for this so horridly Blasphemous Expression, which is no other, then to Charge our Blessed Lord with Commanding of *Simon*, how Hainous a Sin this is, I leave to any tender Conscience to consider.

Next, that Gentleman Mr. B*anerman* who they said Represented the Kings Advocat there, of whom e're I proceed further I must tell you my thoughts, I thought indeed he there Represented the Devil, I think not Groundlesly for the Devil you know is stiled the Accuser of the Bretheren, how near he Resembled him I leave to the Readers consideration; Another thing said of the Devils is they Believe and Tremble, whether this Gentleman Believes or not, I shall not Determine, but sure I am he he Trembled and so Repeating my Concessions offers this Defence a good self Defence that he has heard of self Defence betwixt single Men, but there was no self Defence by Multitudes against Law; I think indeed to Repeat this vain Defence Refutation Sufficient, but confuting the Advantage of others I shall divide it, it is in it self in two parts, the first is this Man seems to yeeld that one Man may Legally Defend himself against another, and what if he be not able to prove that two or three of us were still against one! I hope if he prove not this against all, he must Liberate all that were not Chargeable with this, and so was bound to have Defended me conform to his own concession, I think this Gentleman should have Condecended who these priviledged Persons are that they may Defend themselves and who not; But to the Second Branch that there is no self Defence by Multitudes against Law Justifiable, where was this Mans Memory that he will have my Innocent and just self Defence against Law! Did I not tell him Immediately before that there could be no Law against expres Texts of Scripture! And that I might the better prove this Desired they would grant to me, that the Word of God was the Supream Law to which all other Laws behoved to strike and vail; now this being Refused me and nothing in the least offered for my Satisfaction, I hope none will Doubt but these Men Avowedly before the Face of the Sun set themselves and their Laws up above our God and his Laws, so that all I have for the Ground of my Sentence upon the Matter is this, though God himself hath said you are Right and though his Word which you call his Law say so too, yet we have a Law and by this Law you most Dye, who would not Rejoice in a sentence of this Nature, that does so nearly Resemble that Blasphemous one passed upon his Blessed self? *Bless O my Soul the Lord thy God*, there is an Expression in my Subscribed Declaration, which

which I know our Enemies upon Christs Account do not a litle startle at and I am Apprehensive may, seem harsh to some of our reall Friends upon mistake, the Expression is this, that the Enemies invasion made at *Pentland* and *Bothwell* for the Adhering to their duty was Service done to the Devil, and the Lords Peoples Innocent self Defence being so Assautled, was Service done to God. For Satisfaction both of Friends and Foes in this matter I shall offer to your Consideration what follows.

I hope our Enemies themselves will not deny, the *Presbyterian* Ministers of the Church of *Britain* and *Ireland*, to be Faithful Ministers of Christ Jesus, if they do, they should have done us the Justice to have intimate the same with the Grounds thereof: Sure I am the behaviour of the grosseſt of them would seem to cry aloud the contrary, when they come to a Death Bed where rejecting these perjured, Atheistical, blasphemous Hirelings, they call for a *Presbyterian* Minister, witness, Mr. *John Elis* and the last Chancellor with many others, I hope none of our Friends doubt this, so then we shall take this for granted.

Well then (if they be Ministers as we most firmly hold) especially having nothing from our Enemies to the the contrary, but rather a firm Confirmation as I have said, I hope ye will grant me also, that they are bound to obey that Commission in the last of *Matth.* two last *Verses*, *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always unto the end of the World Amen.* I hope I need use no Argument to reinforce this, this being the Command and Commission of our blessed Lord Jesus Christ in it self sufficient to bind all, and needing the sufferage of no Mortal; Let it stand as a sure Truth then, that our Ministers are Christ's Servants, and that our blessed Lords Commission to them to Preach is still binding, and shall be to the Worlds end. I hope I shall need to be at little pains to prove, that by that same Commission the Lords People are obliged to hear; I hope none will doubt this whoever has Read that Word, *Rom.* 10. 14. *How can they hear without a Preacher.* Now the case being thus, that our Ministers are Ministers, and by vertue af their Commission they are bound to Preach, and consequently we bound to hear, and that under no less Hazard then refusing Obedience to one of the last Precepts of our blessed Lord and Master Jesus Christ. I hope none who owns my first Principle will yet say, that any Mortal can invalidate this Commission, or hinder the due performance of this so absolutely necessary and indispensible a Duty, to which we are the more Encouraged to yeild Voluntare Obedience because of his Promised Presence therein to the end of World, I say none will say so, that Beleives there is a God, if any say that this Satisfies not as to the gathering together in Multitudes and going to the Fields I hope this will have litttle Weight with any that Considers this was practice of our Blessed Master and his Apostles they being Acted by an Infallible Spirit, and so their Example is a Sufficient Warrand, and our Blessed Lord himself being God-man, and so Essentially elevated above all Suspition of being Mistaken, I say these Sufficiently Warrand this. If it be further Objected, but why are you there in Arms? I Answer first, We have our Blessed Masters Precept for it in the 22 of *Luke* the 36 Verse, in these Words, *But now he that hath a Purse let him take it, and likewise his Scrip, and he that hath no Sword let*

him

him Sell his Garment and Buy one; Now having removed what has been offered by our Enemies against this, we shall study in the Lords Strength to reinforce our Argument therefrom: And first I would have you notice the Emphasis in the words, but now as if he had said my time in the World here is to be as to us a peaceable time, what I am to suffer here being Transacted betwixt me and my Father before the Foundation of the World, and I being obliged in the Room of lost Mankind, to take on me Flesh and Blood, and all Human Frailties, sin only Excepted, that I may be a Compleat Saviour, this being my free offering to my Father; and consequently I being to perform all that is requisite herein, not only freely but cheerfully, therefore during this time there is no hurry to be made in the World upon my account, and I attest your selves if in following of me, even conform to this method you have found your selves at any Disadvantage in wanting either Purse, Scrip or Sword: But now, now that I am going to leave you after that I have Performed, that which was transacted betwixt the Father and me before the World was founded, you are not to be so passive would he say as before, that being contained in the Belly of the Fathers Transaction and mine, and therefore I command him that wants a Sword to Sell his Garment and Buy one. Now as to this Sword, our Blessed Lord commands his Disciples to Buy, and in them all that shall Succeed them to the end of the World (for I suppose our Enemies will not say this Command was given them as Ministers, least thereby they should wrong *Cæsar*) being commanded them as Christians, I demand our Enemies, what these Disciples were to do with their Swords, for my part I know nothing, if it were not either to offend or Defend or both I expect they will not readily say, either to offend or both (though I humbly conceive they should not err much in so saying, especially if they consider aright the Penult *Psalm*, then they must say to me, that it was to defend, and if to defend be in any case lawfull as I am sure it is, then in our case, I am confident none will refuse it, who has read and considered what I have said before.

Secondly, we have the Example of *Abraham* for this in the 14 of the *Genesis*, where in a case nothing so favourable as ours he practises Self-Defence, and I hope the most daring of our Adversaries shall not dare to condemn him for it.

Thirdly that Scripture, *When you are Persecuted in one City flee to another*, Helps in this case to satisfie what we have said, and in this I have the suffrage of the *English* Law made use of by Sir *George M'kenzie* in his Criminals, whereby the Defendant is declared innocent if to evidence his Defence, he have fled some few Steps, and who doubts but when flight will not do, the Defendant may resist by Force: To all this if you add the practice of all Reformed Churches, and the present practice of the *Hungarians*, I hope I shall find, you have not had the best Ground to question our going to the Fields to hear the Word of GOD preached in Arms, especially considering that this was a practice we were forced to from absolute necessity, seing that our being in Houses rendered us more lyable to be a prey to our Enemies, Now I hope whoever seriously ponders what the Lord has given for Defence, here will not think that we were serving God in these Meetings, which I with all confidence averr we were, and bless the Lord that not only I, but not a few thousands in *Scotland* has it to say to the Commendation of his free Grace, and commendation of this so much commended

mended way, that we have found our Lord as good as his Word, in being with and Countenancing us; and this being so, I doubt as little to averr, that the Assaulters upon this account, coming in a Hostile manner, without the least provocation upon our part, were in that serving the Devil, for who but the Devil would give Orders to fire upon a People in the actual Worship of GOD, for no other reason, but because they were so doing.

Among the other things, that through the brittleness of my Memory I have omitted, this which I have got from another hand, is one; That after Sentence, I Attested the Lord, that ever since I understood what Treason and Rebellion were, I had ever abhorred both Treason and Traitors, Rebellion and Rebells: To which their Answer was, that every word I spake was Treason! To this I Replyed, that I was sorry that what my blessed Lord and Master accepted off my hand as indispensible Duty, should be by his Deputies and Servants reputed Rebellion.

I must add here also, that in my Conference with Sir *William Paterson*, against my Assertion of Christ's Headship of the Church, he offered this Answer, that he knew that Christ was Head of the Invisible Church, insinuating, that the King or any other they pleased might be Head to the Visible.

To this my Answer is, I fear this Gentleman has wronged himself more than he is aware of, for having renounced Christ Jesus my blessed Lord and Master, to be Head of that Church, of which he owns himself a Member, he does more than faintly insinuate, there are no Members of the Invisible Church amongst them, for if they were, they would hold Christ to be their Head, and in so doing, do nothing but what is their Duty. But I would ask this Gentleman, whether he looks upon our blessed Lord's Commission to his Disciples, as a sufficient Warrand for them to manage all the Affairs of the Visible Church? and where he has his Warrand from the Magistrates medling further in Church Affairs, than to see what is ordered by the God of Heaven, exactly done to the Glory of the God of Heaven; which I look upon as a Power *Circa sacra*, and not *in sacris*. Sure I am, all that have any thing of the Exercise of their Reason, will say he was bound to me in these. But whatever his Sentiments be in these Matters, I am confident that our blessed Lord and Master in this Commission to his Ministers to Preach and Baptize, gave them Commission also to exercise Discipline and Government, since the one cannot consist without the other; and that as to the Obedience to this Commission, they are lyable to Answer to none even in their visible Estate; But our blessed Lord Jesus Christ, their and our blessed Lord and Master and Head, anent which the Magistrates Power is only Cumulative not Privative. For further clearing of this, I hope Sir *William Paterson* will not refuse it, that our blessed Lord was Head of that Church whereof *Judas* was a Member, and if so his fancy of Christ's being only the Head of the Invisible Church will be found a meer Chimera; For I doubt nothing to averr, that under our blessed Lord and Master in his Visible Church there is no other Power granted to any Mortals but to his Ministers of his own Appointment, whom he has cloathed with a Ministerial Power conjunctly under him, to act in his Affairs as they shall answer to him their only Head: and though amongst these his Ministers, thus by him impowered, there may and

ought to be a Superiority of Order for Decency, yet amongst them we find no Warrand in all the Word of God for a Superiority of Jurisdiction, as is practised among that *Prelatical* Party, who have to this Abomination, added that other of the Renouncing of Christ to be their Head, and with the same Breath, to the astonishment of all that have the least impression of a Deity, have sworn the contrary in their *Test.*

Now my Lords of Justiciary, and you the Assizers here Sworn, I hope no Man who hath any thing left of the Exercise of his reason will deny, that you were bound in Conscience (if you know there is any such thing) and in all Law, Equity and reason to have given me Satisfaction, not only as to what I have hinted at by way of Defence for my self, but also to have satisfied me with a Satisfactory Answer to what is standing on record, left by our Country Man Mr. *Rutherfoord*, a very Eminent Light in his time, and one much Countenanced of the Lord in his Books called *Lex Rex*, due Right of Presbytery, and his Peaceable Plea; as also in that Book Entitled *Jus divinum ministerij Evangelici*, Writen by our Faithfull and very Reverend, and Dearly Beloved Brethren the Ministers of *London*, and as Eminently worthy and Reverend Mr. *George Gillespie* his Assertion of Church Government, with his *Aarons* Rod; as also in the Apologie, writen by the two Reverend and Worthy Divines Mr. *Hugh Smith* and Mr. *Alexander Jamison*, and in the Apologetical Relation, *Naphtali*, *Jus Populi*, and several others, in all which you will find these Principles and Practices, I have Asserted owned, and offered my self in the strength of my Blessed Lord to Defend, whether in my Principle or Additionall Declarations and Testimonies, fully, Solidly and Satisfactorily, to all Unbyassed and unprejudicate Persons asserted, Proven, Vindicated and clearly made out from the word of God (which I yet assert to be the Supream Law) the Law of Nature, and the Law of Nations; sound reason, and solid Sense: and since it is so, which all the World must grant, and you especially who refuse me Satisfaction hereanent, by your either Total silence, or if speaking any thing at all, against these things what you have said, is either Blasphemy or Nonsense. I say the whole Unbyassed World would acknowledge and firmly assent, you were bound to give satisfaction as to these things; especially considering, any Answer has been given to any of these, has been the burning of some of these Books by the hands of a Hangman in a Fire, a very sorry Answer indeed; but however, of a peice with the rest of your fightings against the Almighty: And how durst you, for your Souls, offer to Fire such Books, so solidly digested by such preciously Worthy and Eminent Authors? If it had not been to shew your despite to the Spirit of GOD, and shew that you will still go on in Rebellion against Heaven, and who knows not that the burners of Books founded on the Word of GOD, have more than enough of Inclination to burn that Holy and Blessed Word it self? And indeed I think it not strange to see Men posting hard to *Rome*, as you are doing, to vent your Inclinations that way, since it is not a few Years since many of your sharpest Friars, found you to be Men of the same Kidney with the *Anti-Christ* himself, that Whore who sits upon the Head of many Waters, whose Judgment lingers not. And if any beside a Fire, has been offered against any of these, it has been by others so cleanly wiped off, that these Books stands still in Vigour, and so do all

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my Assertions and Principles for any thing I have seen or heard to the contrary. Now I leave it to all the impartial in the World, to judge what Affront is here offered to the Almighty, in cutting off one of his Creatures? To our King, in cutting off one of his Subjects? Who to this Hour, never heard a Challenge for Disloyalty, if it were not from such as makes Loyalty Disloyalty, & Sin Duty; which Challenge I very chearfully bear, being sufficiently perswaded of the unjustness thereof, and to Nature in cutting off of their fellow Creatures: and all this without so much as a Hearing of what he had to say for himself, or any thing of an Answer to any of those who has sufficiently Vindicated all these Principles and Practices, for whith he was upon the Pannal; and yet in this matter are these poor Men more guilty in this respect, that they refuse the Pannal the benefite of such Defences, as he had very good ground to believe should have been offered by the Almighty himself, conform to his Promise of giving in that Hour whatsoever should be necessary for any of his, in my Case. (I mean standing before Rulers and great Men to bear Testimony to the Truth) I say, I being helped of my Blessed LORD to Act Faith on His Promise, and finding my Blessed LORD and Master present by his Spirit to have performed the same, and I having intimated so much to them (as you may see above) How durst these dispisers of GOD refuse me the benefite of these Defences (if this be not to declare open Hostility against Heaven, I know not what is) and since it is so, as I can with confidence assert it was, and the very enemies themselves (if they had not been dangerously hardened) could not but have felt it to be, for which my Soul shall ever bless his Name; and I hope I shall not be left alone here, expecting the assistance of not a few in these Nations in this matter, who have in this particular, to the refreshment of their Souls, found a new Proof of our GOD's being the Hearer of Prayer. I say again, these things being so, I hope none who are not engaged in the same rage against GOD, with these his Enemies and ours, upon his Account will doubt but their whole procedure against me in this matter has been a Decreed and intended Murder, not only against me, but also my Blessed LORD and Master in and through me. And least any should mistake me here, let them but consider these Three Scriptures. First, *He that touches you, touches the Aple of mine Eye.* Secondly, *In all their Afflictions he was Afflicted.* Thirdly, *Paul, Paul, Why persecutest thou me?* And I hope the mistake shall be rubbed off. And now having through the Blessing and Assistance of the Almighty, gotten my Testimony brought to this Pass, that the case betwixt his People and them is clearly stated; to evidence, that not only I, but such others of our perswasion, all the Nations over, are indeed Christians, I resolve in the LORD'S strength, as he shall assist, to leave behind me a Testimony of my Tenderness, both to the Souls and Bodies, of such as has given no small Proof of their Thirsting after my blood, in dealing with them, as follows:

And now, unto his Majesty our King, must I Address my self, and to all under him, from his Brother the Duke of *York*, to all the Counsellors, whether Publick or Secret, in the Three Kingdoms; and under them, to all the Sheriffs, Justices, with their Clerks and Pendicles of Court, even to these of the meanest Office (I mean the Dempsters) and after these, to the whole Magistrates of Burrows with their Pendicles to the lowest; and then to all the Members of these

Parliaments, since his Majesty's Restauration, whether such as did sit there by Birth, or were Elected; and as to these Elected, even to their Electors: and in a Word, to all and sundry who have concurred with, Homologate or Ratified your Unjust Sentences pronunced against the Almighty, whether more directly, or at least in his Members.

Now, as to you all and sundry, I declare in the Entry of my Address, as in the sight of *Jehovah*, whose I am, and before whom both you and I, e're long, must stand naked and bare, to answer for all we have done in the Flesh, That my design in this my Address, next to the Glory of GOD, the Good and Edification of his People, and consequently the advancement of his Work. The Third thing which the LORD my GOD has held before my Eyes in all this my Trial, has been your Conviction from the highest to the lowest, if possible; and that I may the better reach that end my Blessed LORD has determined my Heart to follow this Method, *First*, To deal more particularly with you in laying before your eyes the Egregiousness of your Sin. *Secondly*, To Expostulate with you to return from the same to GOD'S Glory, and your own Souls Eternal well-being. And *Thirdly*, And if in this I prevail not, to remonstrate the hazard of refusing this my Warning. And *Fourthly*, To take Instruments upon what the LORD by me, the Unworthiest of his Servants, has been doing for you, and of your Refusal (I mean as to so many as shall be so far left of the LORD, as to refuse the same, and Oh! that there might be few such) then I am to leave my Companions in Tribulation, and Brethren in our ever Blessed and Eldest Brother Christ Jesus, the LORD of Glory with a word of Exhortation, and so Conclude,

Now, Great Sir, for to you and all under you, and who instigate you to, and concurred with you in these Soul-destroying Practices, I am in the strength of *Jehovah* to remonstrate, I Address my self, and in the first place, must take the liberty to tell you in the Name of my great Lord and Master Jesus Christ, that it is not unknown to your Majesty, nor any of these to whom I Address my self, jointly with you, that not only at your Coronation, your Majesty and all under you, from the highest to the lowest, but also before these whole Nations were, and yet are engaged in a most Solemn Covenant with the Ever-Living GOD, Party Contracter on the one hand, and your Majesty and all under you in these Nations, from the highest to the lowest; on the other hand, to the observance of which Covenant, these Nations and all in them, shall forever be bound and obliged, from the highest to the lowest, while Sun and Moon endures; neither is there any imaginable way of Dissolving the same, especially considering, that therein our Obligation being only to Amend our Lives, and to Worship the Almighty GOD, conform to his own Appointment, and to oppose our selves, our Lives and Fortunes, to all courses and ways inconsistent with these ends; these being Moral Duties to which we were Antecedently bound, as is the Nature also of all the Duties we are obliged to by these Covenants. Now Great Sir, the Case being thus, I hope ye will not judge your self obliged to such as makes this Defence for breaking of these Covenants, that your Majesty was forced thereto, for indeed I look upon it as a great imputation upon your Majesty especially being Stiled *Defender of the Faith*, to have been in any measure under either Necessity or Constraint, to have joined in a Duty so absolutly necessary,

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and if there was any thing of force where was the Intimation thereof? sure I am there was nothing thereof publickly to be seen, and yet giving but not granting it had been so your Majesty and all under you; were unexpressibly more obliged to the performance therefore, then were the People of *Isreal* to the performance of that made with the *Gibeonites* as may be seen above, nor shall I think your Majesty will think your self obliged to them, who should for Vindication of your Breach of these Covenants offer this Defence, that your Majesty is under Covenant of a posterior date bound to the Pope and some of his Creatures to introduce Popery, and to Emancipate these Territories to that *Antichristian* Yoke, if any such thing be, as the Carriage of the Court this considerable time too loudly insinuates, Sure I am it were more for your Majesties Honour, and the Glory of God, and the good of your Nations to break that Covenant than to keep it, it being a Covenant made against the Almighty, which by no imaginable pretence can be justified; but leaving these things to your Majesties consideration, and to the consideration of such as may with you be concerned herein: I must make bold to ask again, by what Authority you came to Dissolve this Contract? (yea I may say and that upon good Grounds as Glorious a Contract as ever was made on Earth, while Adhered to of as Glorious effects) I say I must make bold to ask by what Authority this is broken? and unless you be so bold as to run your self upon Bosses of the Buckler of the Almighty, in refusing that which the Justice Clerk but faintly granted (which the Lord avert) I mean unless you deny *Jehovah* to be Supreme Lord and Master of Heaven and Earth; and all the Kings and Governors in the Earth to be his Deputies and Servants, I shall defy you or any Mortal to satisfy me in this, if you consider what is said before on this Subject, and what is contained in the several Authors abovementioned on this Matter, Now we shall take it for granted, that these Covenants stands still binding, and I am sure we have good ground so to do, for any thing we have either read or heard to the contrary. Then great Sir must I in the next place ask, how it comes to pass, that over the belly of these Covenants *Episcopacy* and *Erastianisme* (against which as to the unlawfulness thereof, and their inconsistency with the Word of God, who have so many Testimonies standing in Record, not only in the Word of God, but in other Humane Writings, drawn and founded thereupon, without the least satisfaction offered by our Adversaries) come to be introduced amongst us who beside the unlawfulness of the things themselves have this to say, that we have Sworn with Hands lifted up to the Almighty, not only never to join with, but with our Lives and Fortunes to oppose either, I say how comes these not only to be introduced, but we by Armed force Hunted, Harassed, Plundered, Tortured and Hailed to Scaffolds, for no other Reason, but our refusing? Anent which the unlawfulness of the things were to us sufficient Warrand though we had not been in Covenant, but much more being under the same, as for my part I can Dream of no Reason for introducing of these, being strangers in the Church of Christ, not only in his own blessed time, and the time of the Apostles who survieved him; But also for three hundred Years thereafter, Nor do I ever hear or Read that any other use they were

introduced but for that *Antichrist*, that Man of Sin his Exaltation, being made use of the one for his Advancement is that damnable absolute Supremacy of his in the Church, and the other for the same end in the State; and truely if this be the thing, it does not a little confirm me in the Belief of that second Covenant you and your Brother have made with the Pope, which I mentioned a little above.

But I say, How come the Subjects of *Britain* and *Ireland*, to be forced to a Complyance with these? Sure, you say by your Principles, that you allow not of the forcing of Mens Consciences by the Sword, looking upon it as a *Turkish* way, as Prelate *Paterson* said to my lately Martyred Brother, *John Wilson*, and why are you worse than *Turks*, in this violently Practising, contrary to your Principles. In the next place, I come to enquire at your Majesty, why this Monstruous abominable Test, which the *Turk* himself could not but Scunner at, is not only Enacted to be taken by all his Majesties Subjects here in *Scotland*, but also by Violence and Force obtruded on many both Gentle and Semple, Rich and Poor! Why this is done I cannot Divine, it it be not to let the World see, you mind to out-do Proud *Pharoch*, in daring the Almighty? And why, Pray you, is there a thing called, An Act made Discharging People to Associate together upon any pretence whatsoever, for their own innocent and necessary self Defence without your Majesties special Command, and this also Sworn to in that horred Test? It is not unknown to any, that there may many Emergents fall out, that may make this, which is by that pretended Law, made no less than Treason, become a most necessar and indispensible Duty, as in the case of a sudden Invasion by an Enemy, your Majesty being at a great distance, and who knows, but the Alarm may be keeped from your Majesty by some keeped about Court for that end? Who doubts, but in such a Case, absolute Necessity will become a Law to the People? And who doubts, but if for fear of this Law any should ly by, but they might be arraigned as yet greater Traitors? And if in this case this should be justifiable, why not in ours, being so inhumanly Assaulted by a company of Murdering *Papists*, *Atheists*, or worse? And for any thing we know, his Majesty being all this while a great stranger to our Affairs, through the industry of some disaffected to the way of GOD, who are keeped about Court for that end; I say this, as also that by the Instigation of such, there is a pretended Law made, Discharging any under the Pain of Treason to meet or Consult, in order to the Remonstrating of our Case to his Majesty, will to all unbyassed, sufficiently Warrand our innocent self Defence, as to what may be objected against this, having hinted a little in the fore part of my Testimony, and the whole of our business in these being sufficiently justified by the several Authors abovementioned without any Answer as yet. I say again, Why are all these things done? And now further, let me ask at your Majesty; Why are our Prisons keeped still throng with Prisoners, some Aged, some Infirm and Tender, some out of Capacity to mantain themselves, for no other cause, but that they desire to keep a Conscience void of Offence towards GOD and towards Man, and some Honourable Ladies also, for no other Reason, than for Resetting and hearing of some honest and faithfull Ministers in their Houses, or Resetting

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or Refreshing some of the LORD'S People in their Necessities, I am sure none who ever read the 25 Chapter of *Matthew* from the 31st Verse to the end, will look upon this as a capital Crime, but as an indispensible Duty. I say it again, why are all these things done? is it to satisfie these Blood-thirsty Prelats of yours, or some of the Popish Party whom your Brother has flocking about him in Swarms?

Great, Sir all these small Sins? And besides are these Inumerable other Sins, have you and all these, to whom with you I Address my self to answer for, and that the Weight thereof may be a little better laid open to your Majesty, and these others I pray be at the pains with me to Recapitulate the same yet once more, it is no small Sin do you think to break the Covenant with GOD and to force your Subjects to do also? Is it no small sin to cast off the way of GOD, and to Banish that Religion of his own Appointment, and introduce that amongst us, which both your Majesty and all under you have Vomited up and thrown out by that Solemn Oath? Is it no small Sin do you think to Impose Contradictory Oaths upon your People and so to force them to open Rebellion against the Almighty? Is it no small thing to Tye your People as it were with Fetters of Iron, till they get their Throats cut by that Atheisticall, Papisticall, Malignant party, to whom you have lent your Ear, now these two and Twenty Years and refuse all hearing to your most faithful and Loving Subjects, I mean such as are desiring as to give the Almighty GOD what is due, in the next Place to give *Cesar* what is his, are all these small Faults think you? Is it a small thing think you to strive with the Son of GOD for State, and to presume to thrust him out of his Chair in his Church which is his due as only head thereof? And yet to cause your Subiects Swear this is horrid Blasphemy. Is it no small Sin think you to lift up your self above the Almighty, and to set up your Humane Laws above his Divine ones? I say are all these small Sins? If you either say or think, so I must take leave to tell you, I differ from you in Judgement, and must further tell you my Sentiments thereof, and indeed great Sir, I look upon all these things as most Horrid Acts of Rebellion against the Almighty, what Sir if the meanest of these Intrusted by your Majesty in any Publick trust, had offered the Thousand part of that Indignity to your Majesty, as to have openly and Avowedly before the Sun torn, a Contract betwixt your Majesty, and the rest of your Subjects; and told all your Subjects, that from this his Deed they were obliged to joyn with him, in this same Contempt of your Majesty, and should have further told your Majesty's Subjects, that your Power and Authority was to Cede to his, and that your Majesties just Laws made in free Parliaments, were to vail their Cape to his petty Acts, and so forth of the rest, would not your Majesty have thought such a Person stark Mad, and have caused drag him out as a Traitor and Rebell (and that justly,) for so doing.

And truely, whatever might have Justifyed your Majesty in so doing, can not but Infinitely, more justify our most Glorious GOD in Serving your Majest-, and all under you who have Concurred in this Rebellion, at that Rate of Draging you forth, and giving you your Portion with the Workers of Iniquity, this will be the more clear, if your Majesty consider what I have hinted before, and what is more fully contained in the Author abovementioned, and this your hor-

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rid Rebellion against the Almighty, is not a little Aggravatee from the Peaceable Restauvation you was Tryfted with so immediately, before the same, what was this your return, for that so signall Providence? Sure you cannot think, that in this you were in your Duty; I hope by this time your Majesty, is rightly Airted where to find out the Traitors and Rebells in your Dominions, even there where they are who have Instigated, and Counselled your Majesty to this Horrid Rebellion, whoever they be, if it were even your Brother the Duke of *York*, to the meanest under your Majesty, now having in some Measure laid before your Majesty, the Greivousnes of these Sins, with which your Majesty, and these to whom with your Majesty, I Addres my self are called to charge your selves, and Mourn, For I am in the next place come to the second part of of my Task, which your Majesty may Remember was to Expostulate with you for a return from the same to GOD's Glory, ahd your own Souls Eternal Well-being, which in the Assistance of my GOD, I shall essay as follows.

Now let me obtest you all in the Bowels of my Blessed Lord Jesus Christ, if you have any Respect to the Glory of GOD, to the Eternal well being of your own Immortall Souls. to the well being of your Posterity, and to the Peace and well being of these Nations of which you are all Members (thought of different Sizes) in the fear of GOD that you wobld lay a side your Enmity against GOD and followed that Advice given in the Second *Psalm* from the 10 *Verse* to the Close, and that you may be the better helped to this Read and ponder well that whole *Psalm*, not forgetting to pray over your Meditations thereupon, and set some time a part for considering the greatnes of the Affronts you have to *Jeovah* in all these Acts and Actions, we have been weakly hinting at considering therein, your Unparalleled Despite done to the Spirit of God, in setting your selves so palpably against the Almighty, and setting up your Mock Laws against and above that unerring Law of his, I mean his Blessed will Revealled in his Word, as also the Weight of the Blood you have Engaged your Shoulders under, in executing these your Abominable wicked Laws, which is no less then the whole Blood-shed, since the Blood of Righteous *Abel* to this very hour, for this consider thar Passage in the 23 of *Mathew*, from the 29 to the 37 Verse, the more Faithfull you are or any of you shall be helped to be in Judging your selves in this matter, the greater hope in your case, I pray God none of you be so far left to your selves, as to offer to shift off this Charge, which I am sure you shall never have gaound to do till you have Solidly Answered all that is written in the Word of GOD, for binding the same upon you, as also in the abovementioned and amongst the rest in this poor and Feckless essay of mine, which I declare as in the sight of GOD I have Ventured upon, next to the Glory of GOD, and the good of his people, with an Eye to the Everlasting Well-being of the Souls of one and all of you, even of my most inveterate Enemy, Mr. *Paterson* Prelate of *Edinburgh* as you call him, and because neither time will allow, nor is this so properly my Task; I Recommend it to you for your help here to consult the Writings of our Faithful Divines, both in *Britain* and *Ireland*, where you may meet with what may before your better help in this indispensible necessary duty, and whither I come speed or not I must advise you also even to consult in this matter such of your faithfull Ministers as are yet amongst us, I think it but

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you should Essay this in the time of your Health, which not a few of you have ventured upon at your Death fearing that then it may prove too late, for seldom is late Repentance sure Repentance: Now if you shall be helped of the Lord to grant me this my Suit which is so much for the Glory of GOD, the good of your own Soul, the good of your Posterity and of the Lands wherein you live, I do nothing doubt but e're all be done you shall find Reason to bless the Lord, and to alter your Sentiments not only of me, but of all who with me have been so tender of your Souls as not to dare to harden you in your sinful Courses by Concurring and going alongst with you in these so Horrid Abominations, and shall not only think but find it verifyed upon your Spirits, that we have been (that which we are indeed) the only Faithful and Loyal Subjects in these Dominions, endeavouring in our Stations to render to the Almighty GOD what is his, and to *Cæsar* what is his, which is true Loyalty indeed; For we dare not Join with these that have in their rage against GOD combined with his Deputes against him, and if you shall be yet so far hardened as to refuse this my so Useful and to you profitable Advice, Then must I come in the third place to Remonsterate the Hazard of your Refusal, which cannot fail but to be upon this Account the greater that you shall refuse a Message as it were sent from the Dead unto you, and so a greater step of God's Infinite Condescendancy unto you.

Well then that in this Matter I may be the more particular with you, I shall Obtest one and all of you to Consider what ye will do in the day of Visitation, I mean in the great and terrible Day of the LORD (for as to particular Visitations in time, it may be you have laid your Count by them, and therein done foolishly enough to) when our blessed Lord Jesus Christ (against whom ye have been raging these two and twenty Years, and it may be some of you longer) shall set his Throne in the Clouds, and cause sound the last Trumpet at the hearing whereof, all that ever had a being must Answer and Compear, and Stand Naked before our Great King and Head of his own Church, to whom the Father has Committed the Judgment, and answer for what they have done in the Flesh: Which His coming is as it shall be the the Joyfulest sight that ever the People of the Lord did see, so to all the wicked it shall be the most dreadful and terrible day that ever their Eyes beheld, and this the rather that they could never be induced to believe the same in time, so it shall be a Dreadful surprisal to them.

And now to begin with your Majesty, great Sir are you at a Point what to do in that day? It is Possible for what Straits you have Forecasten in time you are at a Point, to Shelter under the Wings of that Antichrist, that Man of Sin, the Pope, with some of his Associats as the Kings of *France* and *Spain*, and such others as with you have Combined against the Lord, but what if even as to that you be Disappointed? And what if all these have their hands Filled at Home, so as they shall not have a Man to Spare to you, to send either to *England*, *Scotland* or *Ireland*, Sure I am what ever Confidence you may have in them as to that (which the Lord himself Break) yet in that Day none of these shall Avail you.

And for the Duke of *York*, have you Sir thought upon a Lurking Hole against

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that Day? Think not Sir to Wrap your self in the Bloody Cloaths of these lately Murdered Martyrs, Noblemen and others, who by your Instigation are Murdered, for no other Cause, but that they have been Endeavouring the Security of the Protestant Religion (a Duty Indispensibly called for at their hands) these shall be so far from being a Shelter for you, that you shall thereby be (yet more) laid open to the just Judgement of the Almighty.

Then for our *Scots* Cardinal, the Marquis of *Huntly*, and his Depute the Chancelor, whose true Epithete ye may Read in the 9th. of *Jeremiah* the Latter part of the 8th. Verse, what Dreams thir Men of hiding themselves? Sure they cannot be so Infatuate as to think their Works of Supererogation (if the Murdering and Consenting to the Murder of the Lords People be such) shall prove a Covering Broad enough for them.

And for that Blood Thirsty Wretch *Claver-House*, how thinks he to Shelter himself that Day? Is it Possible the Pitiful thing can be so Mad as to think to Secure himself by the Fleetness of his Horse (a Creature he has so much Respect for, that he Regarded more the loss of his Horse at *Drumclog*, than all the Men that fell there, and Sure on either party there fell Prettier Men than himself) no Sure, though he could fall upon a *Chymist* that could Extract the Spirits out of all the Horse in the World, and Infuse them in his one, though he were on that Horse Back never so well Mounted, he need not Dream of Escaping.

Then for *Meldrum*, I think the Bigness of his Belly will secure him as to Trusting him in his Heels, what can he trust in? Possibly he has laid up in Store so much of his Evil-Conqueſt Goods, that he has Squized out of the People in *Tiviotdale*, the *Mers*, and other Places of the Nation, as he Intends to Bribe Justice that Day (a Trick too Common now a Dayes) but if this Fancy be in the head of that Belly-god, I would Undeceive him in time, for I can Assure him he will meet with a Disappointment.

Now where thinks Major *White* to Shelter, he can not Possibly Dream of Creeping into Munsmegg, I am told she is Riven by some of the Duke of *Yorks* Creatures, its like he may be seen through that Breach, but this will be found to him an Unsure hiding Place, the heat, the Vehement Heat of the Elements, that will be Melted that Day, may so Sore affect this Shelter as he shall be Melted out also.

Now for your *Scots Pallas* (I mean Sir *James Turner* another Major, a godly Leach indeed) what Dreams he to do that day, especially when with his former and Latter Rage against the Almighty, he considers that Passage in his *Pallas armata*, wherein he does no less than *Spitt Venom* in the Face of our Blessed Lord in his poor Members, telling them that some of them will say, Curse ye *Meroz*, who neither know whether *Meroz* be a Man, a Town, or a Country; These are his words as I Remembered, and what if some of the meaner sort of your Brethren, wanting the Benefite of Education, should have been found in this particular Ignorant? was there any *Heresy* here? Was it not enough for them to know, that whatever *Meroz* was, there was there a Threatening intended against all who should refuse Gods Call, to help our LORD against the Mighty and yet a far sorer Wo against all such as with him have Conspired to help and harden the Mighty against the LORD, and if some such should have been Ignor-

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ant if he have seen *Jackson* on the Fifth of the *Judges*, 23 *Verse*, he dare not say all were so, I say what does this Viperous *Pallas* of ours intend that day? can the Body be so Mad as to think of Sheltering amongst these *Pikes* of his? (a Weapon he so much Idolizes) which he must have so closely Served together, and when all is done, he must have a Rank of Horse drawen up before them Armed all over. Now what if this should not serve his turn even against Men? For who knows not, that as good a Fellow as himself, being opposite to him, might command off a Serjeant or Lieutenant, which a Commanded party of *Halbardiers*, and possibly a few *Sythes* Discharging them to return, till they have killed some of these Horse? Sure I am in this case (which is nothing impossible) our Served *Pikes* behoved to stand still, and so leave the Wings of Shot to advance alone (which I think he would not do of choice) or otherwise he must come over these Horses Tumbling before him, and so indanger his falling in that Embarrass, he is at so much pains to Guard his Disciples against, and if this Shift of his can not secure him against Men (and I am sure there are many Thousands in the Nation Sharper sighted in these Affairs, then either he or I) how does the Mad Creature Dream he should here secure himself against the Almighty.

And now having Touched these few particularly, because such as I have Observed to be more *Mad in Rage against the LORD, and against his Anointed than many of their Brethren*; I insist to pose the rest anent this same Question, and in a more General manner, anent which e're I proceed, I shall give them this Advice, not to look upon their Sin as Specifically Different from the other, but only in degrees, and it may be some, I have not Named, be as far Benn in their Rage against their Maker, as these I have Named: I am under a Necessity here to mention that Wretched Creature (our Country Man) the very Bane of the Country, who if he be not as far advanced as any against our Lord, he is not to be blamed for it, since it is not want of Good-Will, but Pith, that keeps him back, his Name is Sir *John Whitefoord* of *Milton*, as to you with whom I am to deal more generally, if ye be Conscious to your selves of less Activity in this Rebellion, nor your Brethren, your work of Repentance will be the more easie which I beg our good God may both facilitate and hasten.

I come then first to the Members of Parliament, that have been under our King the great Agents in all this lamentable Catastrophe, whether such as are so by Birth or Election, and as to these who have been such by Election even to their Electors; And at you I inquire, where think you to shelter in the Great Day of the Lord? I can not think you are so Mad as to Dream that his Majesties Letter will serve your Turn here. I suppose you know your Privileges better, that it is due right in conjunction with his Majesty to Enact Laws in this Realm, and sure when these Laws, against which, I in the strength of my blessed Master have set my self, came to be enacted, you could not but know that these same were not only contrary, directly contrary to the Will of God, your and our Supream Lord and Master, but also contrary to the very many then and still standing Laws, (notwithstanding these mock ones of yours to the contrary) how then durst you in obedience to that Letter do any thing, or meddle with any Oath that might import either a Refiling from our greatest Soveraign, or a Counteracting of Laws, by as good, at least, if not bet-

ter Fellows than your selves? I mean our own Predecessors who have had more of the Countenance of God one day than you can with the least shadow of Reason pretend to these twenty two, or twenty three Years.

And for your Electors, have you this to produce for your Vindication that you called the Members by you Elected to an Account for their Malversation? If you have not this, I hope I need not tell you, that you must cover under the Short and Narrow Mantle of the Kings Letter with the rest; and against you and these Elected by you, and these sitting there by Birth, shall the relinquishing of these Parliaments on these Terms of both Sorts, not only be a standing Testimony, but shall also quite Denude you of your poor short and Narrow Mantle, can you Dream or think a Letter from our poor Clay King, can not only Vindicate you from what just Resentment you may (in our blessed Lords time and way) meet with from succeeding free Parliaments; but also from what our Glorious Lord himself may justly quarrel you with, for such gross affronts against the Sacred Majesty of Heaven in these Hellish Acts, and Actings? I say, can ye be so mad as to Dream these things? If you be, I can assure you, in the blessed Name of my Blessed Lord and Master, you shall find but a pitiful and empty Dream.

Next must I come to the Sheriffs, Constables, Bailies of Burrows and Regalitys with all others under his Majesty, and free called Parliaments of whatsomer Rank quality or condition, and ask at you where you mind to shelter in that Day for your Executing of these GOD provocking, Soul Destroying, Church Confounding, Nation Dividing and only Devil pleasing Acts of theirs? Think ye to Shelter your selves either under these Acts themselves, or the Authority of the Person enacting the same? Know you not that these Acts in their full vigour are against the Almighty, and have for their tendency next to his dishonour the confounding of his Church, Oppression of his People both as to their Spiritual and Temporal Privileges, and the pleasure of *Belzebub* only and his Agents? And think you the Authority of these pitiful Servants and Deputes will shelter you from our great LORD himself, whose displeasure in these affairs you could not be ignorant of if it were not wilfully, which will never excuse you, and if you will not believe me, I hope ye will Sir *George Mckenzie* of *Rosehaugh*, who says the same in his Treatise of Criminals, and since I have here met with him, I must anent him tell you a very sad Story, I being at the *Castle-hill* of *Edinburgh* upon a Morning with two Commerads, some 17 or 18 years ago, he and Sir *George Lockart* and Sir *Andrew Birnie*, if my Memory serve me standing by us, looking upon some Companies of Foot who were Marching down the *Long-Gate* to *Leith*-Links, who were Levied a little after the Reintroduction of the Horrid *Prelates*, I heard him distinctly say, the Devil take me if ever I loved the Church that stood in need of such Ruling Elders as these; I tell this the rather that the Reader with me may the better pass our Judgment anent this Man, who has oftner than once or twice Raked Hell for Inventions to Vent his Love to that Church, which he seemed then to loath, and his rage against our GOD in that Church which he did, at least tacitely then seem to be a favourer of, Well may I ask at this Gentleman if he has Ratified this his so frank Resignation to the Devil? O is it his struglings in this Matter that Occasions that Horror in his Conscience,

which

which some call Hypocondrick Fitts; others Excercise? If it be a Right Christian Exercise indeed, I pray it may be through; but his so freqnent Relapses, gives the more Ground than I desire to fear the contrary.

In the next place, I come to ask at the Soldiers of a lower degree, for with the Officers I have met already, and what I have said to one, I expect they will be so favourable to themselves, as to look upon said to all, unless they have some particular Exceptions that I know not of, the benefite of which I allow them, desiring them rather to err in judging of themselves too much than too little. And to you Soldiers I say, where think you to shelter your selves in the great Day of our LORD? Do ye Dream to shelter your selves under the Command of your Supream Officers? If so, I think you have a very pitiful Plea, for in the first place, hereby you denude your selves of the priviledge due to all Rational Creatures (I mean of your Discretive Judgment) and in the next place, the commands of all created Powers, is only in so far a Warrand to the Observant as that command Quadrats and agrees with the will of our Supream Lord and Master, which I affirm still to be the Supream Law: Now where are you Poor things, if these Commands you have been obeying be Diametrically opposite to the Supream Law, I mean the revealed will of our Supream Lawgiver, which none who duely ponders what is here written, with what is contained in the abovementioned Authors, will easily get refused, if this hold as surely it must for any thing we have heard to the contrary, then you are still to seek for a shelter, for your Officers Commands will no more secure you, than their Superiors did them, which is not at all as you may see above, and I hope yet more afterward. For my own part, I must here Vent my Opinion which is, I look upon no more as Lawfull but what is purely Defensive, neither do I think, the War gets the Denomination of Offensive or Defensive, from the Priority or Posteriority of Parties contending in their Assaults, or infalls upon one another, so much as upon the Equity or Iniquity of the ground of the Quarrel, he upon whose side Equity stands, being still Defender, and the other Offender, and this in all the Revolutions of the War, to the end, whoever pursue, whoever Fly, whoever give the first, whoever give the second blow, (I mean with the Sword) for the War with me is determined as to its nature e'r it come to blows if it begin not by a blow, which seldom falls out: And now I hope my Lord *Boyd*, as I remember, is satisfied as to that Curious Question proponed by him to me by another, who (if I remember right was Mr. *David Thores*, Advocate) in the Outter House, when I was Overseeing the Writing of my Subscribed Declaration, proposed the same, which was, If the Infall upon *Glasgow* was in self Defence? I am sure it was, however pitifully managed by some there.

And now in the last Place (fearing I have been too Tedious already) I must Adress my self to a Mixt Multitude some upon one Account, some upon another, who may Possibly think they have not been so Active as the Rest, as being as but they call it Passive in the thing, if the Enacters and others above Spoken to have been Guilty in their Activity, Dream not of Escaping under that Feg Tree Leaf of Passive Obedience a Perfect Chimera (in the matter of Sin) for there is nothing will Justify Sin, whether Committed Active or Passive, and to call a Mans Sufferings for not Sinning Passive Obedience is to make use of an Unproper

Speech

Speech, for it is indeed Disobedience and Suffering for the same, and to Dream these have been Simply Passive, to whom I am to Address my self, because their Practice is Warranted by a Human Law, their Transgression being against the Almighty GOD *Jehovah*, yet more Unproper. You shall know the Persons I intend here are such Masters of Ground in the Country, as for fear of Mens Laws have Refused our Blessed Lord, so much of their Ground as to meet with his People in for Preaching and Praying, and the Rest of the Duties of Publick Worship, though the Earth be the Lords and the Fullness thereof, then such Masters of Houses, whether in Burgh or Landwart, as Refuse the Poor People of GOD, either Shelter, Meat or Drink, then such as Concur with our more Active Enemies in putting us in Prison, Convoying us to Scaffolds, meeting us in Cross ways, looking upon us with Satisfaction in the Day of Distress, and Refusing for fear to Visit us in our Distress as they are called (but Blessed be the Lord, many of his Poor People have found them among their Chiefest Enlargements) such I say, as are Guilty of these and many others of that Nature, these being Sins, all against GOD, as you may see on the Margine of the Scriptures Cited there, the Committing thereof, can neither be Excused by the Commands or Laws of Men, nor by that Distinction of Passive Obedience, which I said in the matter of Sin is a Meer Chimera, because I had this Passive Obedience offered to me by Sir *John Lauder*, whom I did not know then to be Sir *John*, and therefore called him only Mr. *Lauder*, for which I hope he will readily Excuse me my Ignorance. Being in some sort Invincible, I shall first give an Account of that meeting and what past there, then Endeavouring to Satisfy Sir *John* in that matter, and afterward Return to the Persons I have in hand, some three or four Days before my Escape being called down, I knew not to whom nor for what End, till I was Convoyed by one of the Keepers unto a little Room in the Hall, where I sees Sir *John* and another Gentleman, whom I knew not then, but Understands since to have been a Brother of the Justice Clerks, *Andrew Young* Writer to the Signet, Mr. *John Vass* one of the Keepers, and another Gentleman, whom I knew neither then nor could learn since; when I came in, Sir *John Lauder* Saluted me, telling me, that partly out of Respect to my Father, his Father, and mine being Old Accquaintance, and partly out of Respect to my self, he had come to Pay me a Visite, I told him there was no Civil Gentleman but should be Welcome to Visite me, then they desired me to Sit down, I am no sooner Sit down, than Sir *John* tells me he did Compassionate my Condition, I told him I was not sensible of any thing in my Condition that called for his Compassion (for which I Blessed then, and I hope shall ever Bless my GOD) he says, why are you so Tenacious in the matter of Defensive Arms? I told him I had for me, in that, not only the Example of *Abraham* the Father of the Faithful, but which was yet more two Precepts by my Blessed Lord and Master Jesus Christ, the one that, *Sell your Coat and buy a Sword*, the other that, *when you are Persecute out of one City Fly to another*, and besides all these, the Law of Nature, the Law of Nations Generaly and Particularlly, our own and the Practice of all our Reformed Churches both at Home and Abroad: All these he past, and Touches at that, *Sell your Coat and buy a Sword*, so soon as he Mentioned this, I desired him to beware of the Rock, Sir *William Paterson*, in calling the Sword

there

there the Sword of the Spirit, whereby he did no leſs than upon the matter Charge my Bleſſed Lord and Maſter, with Commanding *Simon* (of this above) I told him my Anſwer to Sir *William* was, what? Were theſe two Swords the Diſciples produced, two Swords of the Spirit? To which I got no Anſwer, and all that Sir *John* offered here for my Satisfaction, was Mr. *Dick* do you think theſe two Swords were enough for all the Diſciples?

To which I Anſwered, for the time they were, and the Commiſſion was not concerned in what Swords were there or not, but was generall, and a Warrand to all Chriſtains to make uſe of the ſame, in their own innocent ſelf Defence to the Worlds end. Then ſayes Mr. *John Vaſs*, Mr *Dick* you know the word *Buy* is variouſly taken in Scripture, ſometimes Figuratively as in that of *Iſai: Buy Wine and Milk, &c.* I told him, I knew that, but durſt he or any elſe ſay, it was taken ſo in the place under Debate? Adding, could there be any thing more clear or leſs Figurative then Sell your Coat, and as if he had ſaid with the price thereof Buy a Sword, Inſinuating that after his Departure they ſhould have more need of Swords then Cloaths. Mr. *Vaſs* was offering ſomewhat elſe, which I hindered by Charging him to beware of doing Violence to the Spirit of GOD, which when I was ſaying, I gave a Moderate chop upon the Table; For which I could not paſs without *Andrew Youngs* Check, that I was of a too fiery Spirit. To which I Anſwered, I knew I had a Natural Infirmity in that, but that the Lord had helped me in ſome Meaſure to ſtrive againſt it, gave me no ſmall Satisfaction: I told them alſo, theſe Swords our Bleſſed Lord gave Commiſſion to Buy were either for offence, Defence, or both (of which above) to this I got no Anſwer; Only I Remember Sir *John Lauder* told me ſomewhat of *Paſſive Obedience*, and Inſtanced *Tertullian* anent it, what it was I Totally Diſremember. But what ever it were, I muſt tell Sir *John* once for all, that ſuffering ſimply comes under no Divine Precept, and whatever he have elſe for it, I matter the leſs, ſince I have my Bleſſed Maſters Precept for *Active Reſiſtance*, Innocent ſelf Defence, this Serves me, and if he tell me I ought rather to ſuffer than Sin, I ſhall readily grant it, and yet in that give no *Paſſive Obedience*, but ſuffer for Diſobedience. But of this enough conſidering what is upon this head, contained in the abovementioned Authors, particularly *Jus Populi*.

Now thereafter, That modeſt and moderate Gentleman, I ſuppoſe his Name be Sir *John Maitland*, told me very meekly, he was very glad I had been interrupted in oppoſing my ſelf to the Laws of the Land in which I was a Subject, leaſt my caſe ſhould have been worſe. I Anſwered him with as much meekneſs as my hot ſpurred Nature was capable of, I knew no Laws I had oppoſed, which were not Diametrically oppoſite to the expreſs Texts of Scripture, which I judged neither I, nor any other Chriſtian was obliged to own for Laws, and that I had been hindered for to Defend my ſelf from the Word of GOD, and had gotten it denyed me by the Juſtice Clerk, that the ſame was the Supream Law, I judged a very great Injuſtice, for which they were all to Anſwer to GOD, with whom I knew that was ſtanding on Record. The Gentlemen ſaid nothing, but Sir *John Lauder* would have refuſed this, but I told him, chaping yet more eagerly upon the Table, What Sir? Ye refuſe me, that for which I have no fewer than Five Hundred Witneſſes, and which is yet more, I am ſure it ſtands Regiſtrate in Heaven.

Now

Now to return where we left, to the Landlords in Landward and Towns, to these Convoyers to Prisons and Scaffolds and others we have classed with you, What are you resolved to do in that great and terrible Day of our Lord? Think not to shelter under these Laws, for the very Inactors themselves as you have heard, shall be as far to seek as to shelter as you, nor ever dream, that your Lands and Houses for preservation whereof you have sinned against my great Master, shall hear you when ye cry upon them, to hide you, may ye not expect such an Answer from them as this? Do you not remember how long not only we but the whole Creation groaned under the burden of your Sins? As you Answered our Groans, then so shall we Answer you now. Consider then Friends in time, where you will shelter, and what will you do in that day.

But now to come yet nearer you all in Bulk, let us make yet another Essay, for though I can not say with *Paul*, *that I would be content to be Accursed for my Brethren*, nor yet with *Moses*, *Let my Name be Bloted out of the Book of Life*; Yet I assure you my heart Yearns for my Acceptation of this my Feckless endeavour, and for a Blessing from my GOD to it, it may be it has been in Mercy to not a few, that GOD has put these things into my heart, and I may say has had the Patience by his Spirit, to Dictate these things to me, and if any of you reap Profite thereby; I obtest you to return the whole Praise to my Blessed Lord and Master. Then to you all *in cumulo*, let me again propose this Question, what are you Resolved upon? Are you yet undetermined? Will ye not follow my simple Honest hearted Advice? Or will you not apply your selves to our Honest Ministers up and down the Nations, both Old and Young for Council, whose it is more properly to deall in this Affair? I say will ye not hear me in these things? And do you not for all that is said in the Word of God, nor that you have heard of others, nor from what you have heard from me your Poor Friend, believe that there is a God, that there is a Hell, that there is a Heaven, that there is a day of Judgement coming? I would fain hope it is not so with you; for in this you should be worse as to your case and condition, nor are the very Devils themselves, for they believe all these things and Trimble. And yet indeed it would be matter of comfort to us to know, that some of you were come this length, though we hope better things of others, Believe, Believe Dear Friends what we are telling you from that Unerring Word of GOD, our Supream Law, least you be forced Untimously so to do, which yet will be so much the sadder unto you, if you Reject this my Friendly Advice.

I say again unto you all, What resolve you to do in that Great and Terrible Day of the LORD? When Our Blessed Lord Jesus Christ the Lamb of GOD, for Meekness and Pleasantness to His People, but to all who shall be found Enemies in that Day, The Lyon of the Tribe of *Judah*, and a very Terrible Lyon shall he be. What are you resolved to do? Can it be possible, that Men who were created reasonable Creatures can have fallen upon so Desperate a Cure as this, I mean as to have Unanimously Resolved (upon the first hearing of the Trumpet that day) to Loup quick into Hell, and there to hide themselves?

Sure if this be the thing intended it shall not only be a Desperately, Mad but ineffectual Resolution also. What? Do you not know that thence also the Omnipotent Arm of *Jehovah* shall easily bring you out? Dream not I say, Dream

not

not of any escape, for the Interrogation here what shall you do, imports a very strong Negation of all possible means of Shunning that great Appearance? where will you, will not every individual one of your appear before that Lyon, however averse you may be from it? and I dare not but tell you, that to look upon his (to you) terrible Countenance shall be more afflicting, more tormenting, more astonishing, more Soul and Conscience wounding than a thousand Years Torment in Hell? this I can assure you of, and this you shall never shun by no means imaginable: So if you be resolved to refuse my friendly Exhortation and Advice I must here warn you before him to make ready, to answer for all you have done in the Flesh, and though to some of you the slighting of this my Advice may be the last; Yet it shall not be the least of the Challenges you shall meet with this day. Now I hope I have prevailed with the most part, if not all of you to Believe, that before this Lyon you must come and look him in the Face also, and before him answer for what you have done in the flesh, and having told you who is to be your Judge, for your further fitting for that Rancounter I shall also tell you by what Law you are to be Judged, even by the written Word of GOD, wherein is contained our Blessed LORD's revealed Will, that self same Law that you refuse to be supream, and when my Companion in Tribulation and fellow Sufferer for Christ Jesus *George Lapsly* called it the Acts of Parliament of Heaven pertinently enough, yet some of your Number in rage against our great Law maker Disdainfully did Laugh, I say by this self same Law are you all and every one of you to be Judged: And however you may be so Diabolically bold, as to Contemn it now, you shall not then dare to whisper in the least against it. Now having told who is to be Judges, and what the Law by which you are to be Judged, if you incline to know who are to be Witnesses, we tell you even your own Consciences with that great Book of Remembrance, the comparing of which together shall be as sufficient as Millions of Witnesses. Then for your Assizers, know you are to have the whole Generation of the Righteous, and amongst the rest, even these whom you in your rage against the Almighty have slain for the Testimony of our blessed Lord and Master Christ Jesus, whom you have not only Renounced your selves (as Head of his Church) but also are raging in madness against all such as will not with you run into the same excess of Riot. The Dyet of your Compearance we have told you before.

And now again I Obtest and Charge you, as you shall Answer to the ever Living GOD, that you either grant me my former Freindly Requelt and Christian Exhortation, or otherwise make you ready to stand Naked and Bare before this our ever Blessed Judge, and there to be in Readiness as to Answer for all you have done in the Flesh in General, so to this our Particular Charge following, to which we would very Gladly know what you shall be able to Answer. Now again I Charge you all from the Highest to the Lowest, that you (Staging your selves in the Sight of our Blessed Lord, whom to your Sad Experience you shall find in that Day to be to you a Lyon indeed) may make ready to Answer these following Queries, wherein because you are all Equally truely concerned, though there be amongst you as to them some Gradual Difference, we are to Pose you all in *Cumulo*, being Resolved in the Lords

Strength

Strength to Touch more Particularly, at the Persons more Particularly concerned in the several Questions. And first, what will you Answer for that Unparalelled Act of Rebellion against *Jehovah*? I mean your Overturning the whole Work of Reformation, that so very Glorious Work, and so Correspondent to the Revealed will of GOD, as that Excercised and Practised by our Blessed LORD himself, and his Holy Apostles, and all the several Churches their Successors for not a few Hundreds of Years after them, as is clear from the Word of GOD and the Writings of our Divines founded thereon, to which till this Hour, we have never seen nor Heard of any thing looking like a Satisfactory Answer; and this over the Belly of a most Solemn Covenant, to the Observance whereof every Individual Soul of you stands yet firmly Obliged (and I am sure you must give me leave to say so, when you consider you Refused me an Answer to the Question, by what Authority are these Covenants Infringed or Loosed?) And shall be while Sun and Moon Endures: And not only so but in the Room hereof, Introducing that Abominable and GOD Displeasing Prelacy, a Weed which our Blessed LORD never Planted, yea which he was at no small Pains, while in time to Guard his Disciples against, in his several Exhortations to Study Humility and forbear Lording over their Brethren, and over the LORD's Inheritance, and several others to this Purpose, as also his brisk Checks for any think of this Nature that offered to set up tis head in his Blessed time, with his own Blessed Example, in Girding himself with a Towel, and Washing his Disciples Feet, in which you are yet the more Inexcusable, that by the same Covenant, this Abominable Weed is forever thrown over the Hedges of the true Churches of *Britain* and *Ireland*, I mean these Presbyterian; I say what will you Answer for these things, when before the Son of GOD that Day? And further what will you yet Answer, for not only Practising so your selves, but also by Armed Force, Compelling the Rest of the Nations to Concur with you in this so Abominable Combination and Rebellion against *Jehovah*? (of wich above) what will you Answer, I say? Do you think that Blasphemous Maxim of your's (no Bishop no King) will Serve your turn? No sure, it will not. May ye not Expect a Severe Check from your Judge for that, when he shall tell you first, that it is Expressly Contrary to his Revealed will? 2*dly*. That it is the same upon the matter with that Proponed by the Jews themselves, to his ever Blessed self in saying the owners of our Blessed LORD and Master, were no Friends to *Cæsar*, or does our King think to Answer he was Counselled thereto will do his turn? No sure he can not be so Mad. And what can these his Counsellors say? Sure nothing; this I am the rather to Believe, that I find none of them have any thing to Answer here and Sure much less there.

My second Question is, what will you answer to our ever blessed Lord and Master your Judge, when that Question is proposed to the King, how came it Sir that you were so insolently bold and daring, as to Strive with me for State? And though my ever blessed Father bequeathed that upon me as one of my Royal Prerogatives to be King and Head of all my Churches, which as I was to lead and guide by my Spirit in their invisible Capacity, so by my Spirit in my Servants (according to my Commission to them) in their visible Capacity, for which these my Servants were to me only to answer, and I having

having for their better encouragement and more distinct management of these their affairs, left it on Record that the Spirits of the Prophets were subject to the Prophets, so that my Churches in themselves in the several Nations were Judicatories totally separate in their Nature, and distinct from the Civil, they being spiritual, and for which they as to their behaviour were only answerable to me as Kings and other Judges were for their carriage in Civil, (this you have fully made out in the abovementioned Authors, and others our Divines as you may see in their Treatises) what will our King have to answer for himself here? I am sure he will stand Mute, as will all these who have Combined with him in this their rage against the Almighty, in not only setting him upon our blessed Lords Chair (over Mala part) but also declairing this a Privilege Inherent to the Crown.

My third question shall be next? What will one and all of you answer for Imposing in such a violent manner that horrid and Monstrous Oath, the *Test* upon the Subjects of this Nation, anent which by and attour the Nonsense and contradictions I have Hinted before, you may from the Pen of a more Solid Judicious and Reverend Author, learn yet more of the Abominations thereof, (which if it be not come to your Hands already, I hope yet may come shortly in a small Treatise against the Hearing of these Soul-Murdering *Curats*) I say, what will you answer to your Judge in that day for this? can it be possible that these Monstrous *Curats* with the rest of their cursed Clergy can think to shelter in that Mock Qualification they got added, that the Oath to them is Restricted to the King's power in externals? Now can these infrabrutal wretches think that a Qualification made posterior to, and not contained in the Body of the Oath (in which they Swear expresly to take the Oath in its true genuine Meaning, without equivocation or mental reservation) can do their turn here; and though it were contained in their Oath, the Clause being general? And who knows not that *fraus latet in generalibus*, which no Man of Conscience durst ever Venture upon in the Matter of an Oath? And sure I am the sense of this his Majesty's power in externals could be no Unknown thing to them who know that the Practice of the Law Makers is the best Commentate upon the general Clauses in their Laws, they can not but know that his Majesty, his Council, and other Civil Judicatories meddle in the Examination of Ministers, Doctrine, out putting and in putting of Ministers and several others, which time and the Nature of this my Testimony will not allow me to enumerate: And this *Prima instantia*; I am sure none who are not willfully Blind, will call these Externals anent which I recommend the Reader the abovementioned Authors, I say again what shall you all answer to these things?

My Fourth Question is, what will you Answer that Day to your Judge, for Pressing by Armed Force the Christians in *Britain* and *Ireland*, to joyn in hearing with these Abominable Miscreants your Prelats, and their Underlings in making of and Fighting against GOD, in that Mock Worship of their's, when you shall know that not only they be none of GOD's Appointing, but against that Peoples Joyning with whom the Covenants made in these Nations with the Almighty stands yet Binding, by which the People of GOD there are Bound, not only not to Joine with them but to Endeavour in their

several Capacities and Stations, to use their Vondmost Endeavour for their Extirpation, and if to all this you add this consideration, that having Renounced Christ for their head, they have set up his Profest and Avowed Enemy (by them others of their Kidney Instigate to be so) in his Room, may ye not conceive, that beside the former Bars in the Lords Peoples way, whereby they are Deterred from this Practice, this may have no small Influence; that a Tender Hearted Christian may be under such an Impression, that to Join with such under the Notion of Christians as have Renounced Christ for their head, may Involve them in that Fault called by Logicians *Repugnantia in Adjecto*, and by us *Scots* Men Downright Nonsence, and a Flet Contradiction, and indeed to me a Christian Disclaiming Christ for his head is Flat Nonsense; Now I say what will you Answer for that so Horrid Practice? I hope if you will be at Pains to Read what has been Writen by severals upon this head, you will not only find the Refusers in this Justifiable; but that your Pressing the same with so much Vigour, is of a Peice with the Rest of your Fightings against our Blessed LORD.

My Fifth Question is, what do you one and all of you Resolve to Answer, when our Blessed LORD and Master your Judge shall make Inquisition for all the Innocent Blood has been by you Shed, whither in Fields or upon Scaffolds, or by drowning or whatsomever manner of way? And to begin with the Eminently Worthy Nobleman the Late Marquis of *Argyle* against whom, though your Invention Raked Hell for a Clock to cover it, yet to all Unbyassed Spectators, it is more then Evident, that your great, if not only Quarrel was, his Befreinding the Cause of Christ, and Precious Eminently worthy and Reverend Mr. *James Guthrie*, whom in your Rage against the Almighty you Murdered for no other Cause, but his Asserting Christ to be head over the Church, in Refusing to Answer any of your Courts which were not of his and our Masters Appointment, in Matters Spritual and Ecclesiastical *Prima Instantia*, and all the Rest from these to mine, which you are as really called to Charge your selves with, as if you had been Permitted to put in Execution, that Abominable Unjust Sentence, of yours Pronounced against a Christian, offering to Justify all his Principles and Practises from the Word of GOD, and Requiring no more at your hands for that End, but that ye would grant him the Almighty to be the Supream Judge and his Word the Supream Law, which both were Refused in that the Latter was not Granted, and yet both by my Blessed Lord and Master in my Escape proven

The first in this that though the Great ones in the Earth Had Decreed my Death upon the 26 of *Sept.* 1683, yet now see my blessed Master having Decreed the contrary has proven himself Supream. The latter in this, that though the same was Enacted in a Law by you, yet by his Word which is yet the Supream Law, my GOD having moved me to cast mine Eye upon that Promise, *He that loseth his Life for my Sake shall save it*, and upon the back of this on that Word in the Psalms, *According to thy Righteousness do thou deliver me.* I say my blessed Lord helping me to cast mine Eye, and not a little to Confide in the Promise, (though I must confess by my too eager gripping thereto at first, and in so doing omitting my blessed Lord.) I Bred my self not a little Disquiet, yet I say my

Lord

Lord according to this his Word, having set me at Liberty though you had Enacted the contrary has *ad hominem* sufficiently proven my second Principle also. I say are you at a Point what to answer, when all this Blood comes to be inquired into? Know you not that the Blood of Saints is precious in the Lord's sight? Or will ye yet with *Pharaoh* harden your hearts, possibly under this consideration, that you live Remote from the Red-Sea? But know you not that our Omnipotent Master can for you make a Sea of your own Blood, if it be Red enough for you to Drown in? And who knows but such a thing may come to pass? Especially considering, that it is an ordinary thing with the Lord in punishing either Friends or Enemies to do it so as their sin may be Read in their Judgement, and I am indeed the rather inclined to think it shall be so, when I remember the saying of that Worthy Man of GOD, I mean Mr. *Semple*, late Minister of *Corsfairn* in *Galloway* (who fell under no small Eclipse in his Latter Days through his closing with that fatall Indulgence, fatall indeed to the poor Churches in *Britain* and *Ireland*) who in his better days had this Expression, As the Lord lives, for every Drop of the Saints Blood has been or shall be shed by these his Cruel Enemies (speaking of the Malignant, Prelatical, Papistical and Atheistical Party in these Kingdoms) there shall Tuns Tuns Tuns of their's fall to the Ground, and I know few of this Great Seer Threatnings have fallen to the Ground; What Dream you I say you shall have to Answer in that Day? Dare ye whisper these things were done conform to your Laws (which upon the Matter was all I got answered to me standing at your Bar here upon Earth, for which I have no fewer than 500 Witnesses, and upon which I have an Instrument standing Recorded in Heaven) do you think you will dare to Mutter this then? Sure if you knew what you were saying you would never do it here nor there, for it is no less upon the Matter than to Ratifie the Sentence past upon our blessed Lord and Master himself by the Jews, for which he got no other reason but we have a Law (the same I get) but what if our blessed Lord your Judge say, but you know I had a Law to the contrary, and your Law should have Ceded to mine, dare you think you shall contradict this there, as you have indeed done here upon Earth? I know you dare not, consider then what you will answer, for I can assure you it is of your Concern.

May Sixth Question shall be, what think you to Answer for your Mock Thanksgivings, of which I shall Instance two, one is for *Gowries* Conspiracy, the other for this Pretended Deliverance from a Mock Plot, these two Twins I bring in together, the rather that they resemble other as much as ever Twins did, and no wonder since they are of one Father, I mean the Devil, one Mother the Pope of *Rome*, one Nurse the Jesuitical Papists who having brought up these Brats till they are able to walk alone, send them over here to their Friends in *Britain* and *Ireland*, and what day is pitched upon here for bringing them forth to publick View? Even the Lords day, in which these young Monsters must get on all their Gay Cloathes, and of them must all the Churches in the Nations spend that day in speaking (though to the mocking of GOD with abominable Lies yet) to the admiration of this Monstrous Birth; And then when all is done there must be Bonefires, Ringing of Bells, and fireing of

Cannons

Cannons and what not, that this Monstrous Generation can devise for provocking of and fighting against Jehovah! O Heaven shake, Earth tremble, and all flesh be astonished at such Hellish madding against our glorious Master, and because *contravia juxta se posita clarius elucescunt*, I would have you to take a glance of the industrie of that Limb of Antichrist the Duke of *York* in hindering the procedure of the Parliament of *England*, in their so just and Legall procedure, in inquiring into that Hell-hatched Popish Plot, which is in no small measure now advanced by this last mock one of yours; And I am sure none who are not altogether Strangers to the Constitutions of *England* will refuse that Treason of the Nature that a Popish Plot is really, and this mock Plot of theirs as to its pretended Nature, is pretended to be ought to come under Tryal by his Majesty and the two Houses of Parliament, as only competent Judges thereto, but there is no remedy for open and irresistible violence but patience I say, what? are you at a Point, what to Answer for these things? I fear not, and I hope none who knows that I am a Presbyterian, and Consequently whom I am concerned to Defend here, I mean all such as are either indeed Presbyterians, or longing for the time when the Nation shall be Universaly such (which the LORD hasten and Pardon, any who have been any way Instrumental in hindering, when the matter was brought to a very hopefull pass) will think I have been out of the Road, in medling in matters, wherein the Glory of GOD is so much concerned, for to Charge any such Plotts upon such as are indeed of our Principles, I dare Averr to be not only a wrong for us, but of our Blessed LORD also in and though us. Now I Pray you consider what you shall Answer for these things.

My Seventh Question is, what you think to Answer, who have Refused our Blessed LORD and his People, a Spot of your Ground to meet together upon, who have Refused his People a Nights Lodging, who have Concurred in Dragging his People to Scaffolds and Prisons, and others whom we have Classed together with you above, when you shall meet that Day with your Particular Charges? Is it not of your concern to consider this, especialy the rather that such of you as have Sworn the *Test*, have as I Remember in the 15. Article of the Confession of Faith, you have Sworn to therein Declared it to be a Good Work, to Releive the Oppress Defend and Patronize the Harmless, I say so much the rather that your present practice and that your Oath Clashes together, are you not concerned to know what you will Answer in that Day? And indeed for my part, I can conceive no Answer you or any of you can have to these or any of these things, therefore I yet Obtest you to take my Freindly Warning. Now Dare I Flattter my self so far as to think that I have got any of you that Length as to Speir, what shall we do? (And Oh that I were so) however I shall out of Tenderness to the Glory of GOD, the Good of your Souls, and the well being of these Nations, and the well of your Posterity Adventure in the Strength of my Blessed LORD, to Advise you as follows.

And first Great Sir, be Intreated to lay aside your Enmity at my Great Lord and Master, and you under him to whom together with his Majesty, I Address my self; Be intreated, and I obtest you in the Name of GOD so to do, and to concur with me in Advising his Majesty thus with me, and as that in Testimony

of

of your doing so: His Majesty with your Advice and Consent, would call a free Parliament in his several Dominions, which may meet without either Prelimitations or Restrictions, in which let the first Act be the Appointment of a Fast, to be keeped for many days, by all the Faithfull Ministers Living in these Kingdoms, who have been so much Discountenanced, to the Dishonour of GOD these 22 or 23 Years, till the Performance of which be ended. Let this your Parliament be Adjourned, then let your next Work be to Empty, all the Prisons in the three Kingdoms, of all the Honest Christians you have in Prison there, for no other reason, then that they are such. And in the next place in their Room, let these prisons be filled with all that have given his Majesty unfaithfull Council since his Restauration as formerly, beginning with his Brother the Duke of *York*, and so from him, to all the rest in order, forget not the *Prelates*, and such of their Underlings, as have been too too Active, in driving on these Defections, and that Damnable *Apostacy*, and as to their Treasonable Practices, let them all be brought and Arraigned before these Parliaments; Then let there be an Act Emitted for the *Presbyterian* Ministers in the several Nations, to meet in a General Assembly, for considering, what may be the most effectuall course, for settling the Churches in these Nations, and for Removing these Abominations and Abuses, that have been introduced through want of the Hedge (and over the Belly of Covenants, Sworn to the Almighty, standing still in Vigour) to the great Dishonour of GOD, and Utter Confusion of these Nations, both as to Church and State. If I get but these granted, I hope it should be a very good beginning, and bad Councils being once removed, and better brought in their Room, with Dependance on the Almighty for a Blessing, I doubt not would ease me of the Travell of further Counciling, for which I am sensible of my own insufficiency, and yet I think this I have given none of the worst, and I can assure one, and all of you in following the same, you shall not only do GOD good Service but your selves also, and these Nations, and your Posterity.: It's like some may think my advice here is the less solid, that I advise some to act against themselves, and some near Relations to act against on another; But I hope such shall easily alter their opinion, when they consider, that sometimes it is better for the Body to have some of the Members cut off, then to have all indangered together; And though amongst Naturalists for persons to act seemingly, contrary to themselves, may not sound so well, yet I hope amongst Divines it may, who know it is no Disparragement to the best of Mortalls to come in time to our Blessed LORD with the Rope about their Neck and acknowledge their Guilt, Submitting themselves to his holy Majesty for what of Punishment he shall see fit to inflict. And as I advise his Majesty to do this in time, as the best Council I can give him, so do I advise all under him to do the same; And not only so, but as a Testimony of their Stupendious Loyalty they Crack so much of to our King, that they would now come and give a proof thereof, in coming to his Majesty and this free Parliament; to offer themselves to Tryall. Sure I am, if they be consistent with their principals, they are bound in Duty to do this, and I know nothing they can object to the contrary, that will not abundantly more serve our turn, in our present case, and come there when they like, I am confident they shall never find Judges nor Advocats, under such a Constitution, as to grounds and reasons for their Procedure, as we have found there in our cases.

I

I make no doubt but that they shall get it made out to their own conviction, that they have one and all of them been not only most Horrid Traitors and Rebells against the Majesty of Heaven, but even against our own King also, and that these have been likewise guilty not only of all the Bloodshed since his Majesties Restauration, but also since that of righteous *Abel* even to this Hour, I mean here the Bloodshed of the Righteous. Now having in some measure removed what might be objected against my Advice I shall leave you to consider, whether you will embrace it or not, and I dare here confidently averr there was no more intended by the Presbyterians in *Scotland* in these two risings at *Pentland* and *Bothwell* than this, or something of this Nature, (our doing the same in Arms being constrained from that Monstrous Act, Discharging any such Addres under the pain of Treason) and though I have not much hopes to prevail with you, yet I doubt not but herein I have been in my duty, and who knows but in part even for this end my GOD has set me at Liberty to tell you, what you would not Suffer me to Speak when standing at the Bar before you? The hearing and Embracing of this my Advise, I am sure should be so far from prejudging any of you, that I doubt not but the Embracers (if any such shall be) shall have our GOD to Bless for it, and for the Refusers that shall yet still with *Pharoh* harden their Necks in Rebellion against my Blessed LORD and Master, I can Assure them from our Unerring Law, the Word of GOD that they shall not have Ground to Crack of it, but that thereby their Judgement shall not only be more certainly Entailed upon them and their posterity, but also (I doubt not) even the former also, for indeed I think our Blessed LORD is saying nothing less by these Dispensations then this, what will not these Stupendious Rebles come and hear Honest Ministers, who are ready and willing to give them Warning, that their Mouths may be for ever Stopped, he'll send them a Warning another way, which if they will Refuse then have at them, so then I come to my last Task with you the Enemies of our GOD and our's upon his Account, and it is to take Instruments upon all my Blessed Master has in and by me the Feeblest of his Servants, been doing with you in all my Tryals as follows.

Most Holy and Infinitly Glorious GOD, the Father of my Blessed Lord Jesus Christ, and my Father in and throw him, I earnistly beg of thee, for thy great Names Sake, for thy Glorys Sake, for the Son of thy Loves Sake, and for the love thou bears to thy poor people in these Nations, that what thou has in thy infinite Wisdome been doing in by and throw me, to and with these thine Enemies, be keept written in large Characters, in the Book of Rememberance, till the great Day of the Lord for a Testimony, and Witness against all such of them, as shall Contemptously refuse what I thy poor servant has been helped of thee with an Eye to thy Glory, the good of thy people, the Conviction of these thine Enemies, and even the good of the Souls of such of them, as shall give ear to what from thy word, I have in thy strength offered.

And now again, to you stiff Necked Rebeles, against my ever Blessed Lord and Master, must I in the strength of my God, intimate what you are to expect for your small Sentence in the Great Day (if you continue in this your Rebellion) even this which you will find written in the 25 Chapter of *Matthew*, 41 Verse.

I

I say depart from me ye Cursed into everlasting Fire prepared for the Devil and and his Angels? and of the Reasons there and elsewhere in the Lords Word given for this your Sentence, you have ground to expect your carriage to the rest of the Lords People and me amongst them, shall not be the least afflicting and astonishing to you.

Now having ended with our blessed Lords Enemies I come to my last Task in this my Testimony, which is to speak a short word by way of Advice and Exhortation to all my precious Friends, under which Compellation I comprehend all that love our Lord Jesus Christ and wait for his coming, all that have given themselves to him in a Covenant never to be forgotten, all that are keeping up the Fight against their Corruptions, and Strugling in the Strength of our Lord against a Body of Death, and in short all that are sincerely Arting-Heavenward, whither such as are farder or shorter way advanced in their Journey, and to these and all such of whatsomever Nation, Countrey, Tongue or Language they be, whither at Home or Abroad, of whatsomever perswasion consistent with the Foundations of Religion: And particularly to all under the Cross, whither Abroad in *Hungary*, *France*, *Germany*, or any other elsewhere, who are in the Furnace, or at Home in these three Kingdoms, and to you all and every one who in the Strength of our blessed Lord shall be helped to run that Race with patience, and finish your Christian Course with Joy. I hope I need not use Arguments to prove, that the day of the Lord which we have been speaking of, above which to the Wicked and to the Enemies of our blessed Lord shall be so terrible, shall be to you the beginning of days, or rather the beginning of a day which is never to have an end, and that this day may be the more Joyful to one and all of us, I shall obtest you all to join with me in the pursuance of these few Christian Exhortations following.

And first in general, let there be a cordial endeavour in the Strength of our blessed Master (the more this be imployed the better speed shall we come) as to strive against every Sin without exception, so to close with every Commanded Duty with delight, the more Universal we be in either the more sincere in our Resolutions this way, the more dependantly upon Christ Jesus we go on in this Course, and the more self denial and denial to all other Airths we be blessed of the Lord with, the better speed surely shall we come.

But secondly and more particularly, let us all Unanimously Concurr in the endeavour after the cordial and sincere performance of these particular Duties following. And first I would offer for your Exercise that indispensible necessary Duty of Repentance, in exercising whereof I shall offer these few Christian Advices, First, Let us Digg deep in this Matter, and never rest till we come to the Root, I mean Original Sin, and after we have Dwelt by Meditation upon the sadness thereof, let us in the next place take a View of all our actual Transgressions flowing therefrom, of our Sins as well of Omission as Commission of our Younger as our Riper Age, against the Law as against the Gospel, these sins that thence cleaves to us in our best performances, not forgetting these sins called our own and the sins that do easily beset us, and all these and many others (which you my find out, by perusing great and Reverend Mr. *Durham* upon the Commands) not only as to our selves every one of us for himself, but all of us for each other, and in a special manner be mindful of the publick National sins, and that not only in the Land where you have your Residence, but also all

the World over ; In sum let every thing done to the Dishonour of GOD by whomsoever, be the Object of your Mourning before him. And I pray forget not these sins whereby our blessed GOD is not only dishonoured; But also the Generation of the Wicked hardened, and the Generation of the Righteous stumbled and offended. I pass these the more generally, that being interrogate by the Enemies anent a few of them, I was by my blessed Lord determined then to pass it with this Answer, That I judged it none of my Duty to publish any thing of that Nature to them, (with an Eye to that Prohibition, *Tell it not in Gath, publish it not in Askelon*) which is indeed the Reason I medle not with these things here, having intended this for publick View, and being resolved in the Lords Strength (either by a distinct Line to the several Parties offending, the like freedom I expect also from them, knowing that in many things not to say in every thing we offend all,) or by laying my self open to what my blessed Lord may offer otherways, to Communicate my Sentiments of these offered whither to these who have gone aside to the Right or Left Hand. 2*dly*, Let us in our Repentings study to have the Dishonour done to our blessed Lord, more weighty upon our Souls than the hazard our Souls lyes under from thence, though we may have an Eye to both, yet let the former very much preponderate. 3*dly*, Let there be much singleness and Heart honesty in the Business. 4*thly*, Let there be much Dependance on the Lord, and prayer for Grace in order to a right Performance.

These and many others (for which I Recomend you to our Faithful Ministers) may be useful in this matter, and for our farder Encouragement in performance of this so very Necessary a Duty, let us consider that the Christian performance thereof, will not only be Refreshful to us in that great day of the LORD, but may be even so also in time, as will be clear to any that will but Read over the 9th. Chapter of *Ezekiel*, and this not from any Vertue of the Duty as proceeding from us but of free Grace, let this be Understood in Referrence to the Rest of the Duties also.

The Second duty I Propose for the Object of our Sincere Endeavours is the fear and Love of GOD, I bring thir in together the rather that they are Seldom if ever Separate, as it is also with all the other Graces of the Spirit though some of them may be at some times both more or less felt by the party himself, and more or less Visible to others and for our help here, let us Dwell much upon the consideration of that Mystery of Love Vented towards lost Mankind in that Transaction held by the Holy Trinity before the World had a Fundation, I say let the Serious thoughts of that Fountain Love whereby GOD so Loved us, so Loved us that GOD the Father was pleased to want the Refreshfull presence of the Son, and GOD the Son not only to want the most Amiable and Desireable Company of the Father, but also to take upon him our Nature and come down and Dwell amongst us in the World, Rendering himself upon our Account Lyable to all the Miseries of this Life (Sin only Excepted) even to Death it self and all for us. And GOD the Holy Ghost freely undertaking what was Cut out to him for Task by the Father and Son, in Reference to the further Manifestation of this Mystery of Love, in Applying the Favour so freely Bequeathed on Poor lost Mankind and us amongst the Rest, and sure I am this Seriously Dwelt upon and Prayed over can hardly miss to take effect towards the Warming of our Hearts Godwards, and begetting in our Souls a

Filial

Filial fear of doing any thing to the Dishonour of that Glorious GOD, who so Loved us, and if to this Meditation, we add that of considering the great pains our Blessed GOD has been and is at about us in his Holy Works of Providence, Ordering and Overuling all the Various Revolutions in time, as for his own Glory, so for the Good of the Elect; so that even these Dispensations that to Poor short Sighted us are looked upon Tending to our Ruine, many times are by that Holy Providence of GOD Ordered for our yet greater Advantage, so that there is no Serious Observer but shall be Forced e're all be done to set to his Seal to the truth of the Scripture, all things shall Work together for Good to them that Love GOD; I say Dwell upon these things till you and I get our Hearts wrought up not only to Cordial Loving of our ever Blessed GOD, but also to a Filial fearing of doing any thing whereby his Glorious Name may be Dishonoured, and for Assistance here let there be much Dependance for the outletting of the Spirit, and if this Love and fear be within it will not Fail to Vent it self in effect, I mean Strenuous Endeavours to live much to the Glory of GOD, upon which I shall desire we lay no other stress then the Probation of these Graces being within.

The Third thing I offer for the Object of our Sincere and Cordial Endeavours is, the Actual Excercise of the Grace, the Noble and Fountain Grace of Faith, as also of Patience, thir can also hardly be Separate, since he that Believes makes no haste, I doubt not to say it that I hope there are not a few thousands in *Britain* and *Ireland*, who have these Graces in the Root and Habite, who are too too much Strangers to the Actual-Exercise thereof at this present time, and this is so much the Sadder that there has no Bitt of the short and Evil time, I have had in this World Cryed more Loudly for the same. And do ye not think that our Blessed, even our Blessed LORD may very truly say to us, what he said to others before in our Case, that he can not do many Mighty Works amongst us, because of our Unbeleif: I Doubt nothing but that there are many Christians in *Britain* and *Ireland*, and other Places all the World over that would willingly have our great LORD appearing in their Behalf, why is it then that we look so like a People under a Combination to bind his holy hand (to Speak so with holy Reverence) for though indeed our Faith as it is our Act can not Merite at the Hands of our Blessed LORD that he should appear, yet it being a mean of his Blessed appointment and a Gift of his own giving, whereby in his Holy Providence he Dispoles his People, and puts them in Capacity to Receive his Favours, the least we are called to do is to Importunate the Throne of Grace, for the Exercise thereof, and for our Encouragement herein let us not only Read but Seriously consider that 11 Chapter of the *Hebrews*, where we shall meet with a Glorious Company of Believers, and of the special and great Blessings Attending that their Beleif, and with this we have added Patience, that by our Impatient Thristing, even after that which may be the Object of our Faith, we do not Marr the Work with our own Hands, and though our Blessed LORD as to his comings and goings, be nothing Determined thereto by any thing in us, yet are we called to the Excercise of Commanded Duties, as much as if thereby we were Meriting the thing Courted for, and so as to see our Best Performance, but Filthy Raggs I do the rather Urge the Pursuance of this Grace of Patience for this, that I doubt not but the want thereof has been one of the great Sins in our Day; whence have all these Dreadfull Acts of Compliance

I lowed, but even from this the LORD delayes his coming. &c. O Dreadfull Relation to leave the way of the LORD becauſe he will not Indulge our Humour ſo far as to come at our Nod, I ſay then let us Study Faith and Patience in waiting for our Bleſſed LORD and Maſter, who as he will come and will not Tarry ſo the time of his coming he keeps in his own Bleſſed hand (being an Abſolutely free Agent) and well worthy is he to have it ſo, upon many conſiderations and this amongſt the Reſt that his Bleſſed time is the Beſt time, I ſay again truſt in him, for Sure I am there was never one that through Grace has been Helped ſo to do have ever Repented it, neither was there ever any put to Shame that put their truſt in him, go through all that are Recorded in Scripture for Truſters in him, and you ſhall find them all Harmoniouſly joining in this, Surely it is not in Vain to truſt in him, for he is indeed a preſent help in time of need, and to confirm the matter yet more Deareſt Freinds, give me leave amongſt the Reſt to put to my Seal and ſay, happy, happy, happy, that Soul who through Grace is helped to truſt him moſt, and who will doubt but I have good Reaſon ſo to do, when they conſider how in his Holy Providence he not only brought me into the Furnace, but alſo keeped me Wonderfully in it, and alſo in his own due time and way brought me out of it, his bleſſed ſelf being the great Agent in the whole Work, and indeed I muſt tell it to the Commendation of the Freedom of his Grace, that all the time of my Furnace I wanted not (Counting all the ſmall and ſhort laſting Clouds, though my own Miſcarriage I was into all that time) his Comfortable and Refreſhing preſence for Eight or Nine Hours, Counting all together the greateſt Cloud I had all that time, Flowing from my too Eager Gripping of my Promiſed Eſcape (of which before) and Limiting my GOD to that in my Eye, which was yet that by which I Eſcaped, this I ſay laſted longeſt and was indeed ſoreſt, but Bleſſed be his Holy Name he no ſooner let me ſee where the Fault lay, but with the Diſcovery gave Grace to Amend it, by laying Life and Death in the Ballance, and keeping them ſtill in *Equilibrio*, not Daring ſo much as by a Raw Wiſh to Caſt the Scales, then came I to as much Serenity Peace and Satisfaction of Spirit, as any Mortal could be Capable of, and in this Caſe am through Grace Preſerved not only till the Perfecting of the Eſcape, but even ſince for which I deſire you may joyn with me in Bleſſing his ever Bleſſed Name, ſo alſo in Praying that this our Preſervation may be both for me and the Reſt that Eſcaped with me a Reſervation for our being further Serviceable to our Good GOD in our Stations and Generations, and that we may be helped of him to Spend the Reſidue of our Days, in Advancing the Glory of GOD, Oncarrying of his Works and Edification of his People, and Conviction, if Poſſible, or otherwiſe the Terror of his and our Proud and Inſolent Enemies.

In the laſt place, I come to propoſe for the object of our ſincere and ſingle endeavour, that we'l fall effectualy about the preparing of our ſelves, to meet our Bleſſed Lord and Maſter, whither as to his coming for our Delivery in time, or to Judgement in that Great Day, for my own part I am under a ſtrong Impreſſion of our Bleſſed Lords being upon his way, and am not a little perſwaded, that his Sword is already drawen, it's like I may have ſome Differing from me here, this I cannot help; There is another Impreſſion, I am now, and have been under for a conſiderable time, that his coming (conſidered Complexly) ſhall be very Terrible, In this I expect, I ſhall have very few Godly Differing from me,

I incline

I Incline the rather to Join this twofold Preparation together, that the Duties Incumbent, in Reference to both are one.

The Duty we would propose to our selves herein in General, being to prepare to meet our GOD, of which these we hinted at before, being no small part, we shall for our further clearness here, advise the laying aside of several things that may be Impediments in this Work. And First let us lay aside Worldly Mindedness. Secondly, Carnall Fears. Thirdly, Our own sins, and these sins that easily besetts us. Fourtly, Our Mixing with the people of these Abominations, a case very Dangerous to be found in, whither either of the ways our Blessed Lord came. Fiftly, Let us lay aside these Unchristian Fires, Satan has Kindled amongst us, whereby (forgeting that Charity, and Brotherly Love, so much Inculcate by our Blessed Lord and Master) we are rendered mutually uncapable of Edifying one another reproving and Advising one another, as of doing many other Christian Duties Incumbent, that I be not mistaken here, the Lord is my Witness, I intend not, that any should harden another in a sinfull course, or that any should do any thing, whereby he may become sharer with another in his Sins; And I know, I have Witnesses not a few in these Lands, that can bear me Witness, I have Guarded against this, in no small measure, in the Lords strength my self: And whatever Challenges I have either had from within, or from without in this matter, have been rather for too much Keenness, then too much Slackness in this matter, for which in so far as it has been sinfull, I refuse not Satisfaction in time and place convenient. I say is it not sad, that Satan has gotten so much Advantage in this matter, that there are very few in the Land, in Capacity to be Assistant to one another, and all this through Slighting the method prescribed by our Blessed Lord in his Word, in Reference to Offences, have Men forgotten altogether, that they are in the Body themselves? Or have these persons who are clear for Separation upon every Account Reckoned, what to Answer to our Blessed Lord and Master, whose Answer to that Question, how oft shall I forgive my Brother, till seven times was, *I say not unto you, Seven times but Seventy times Seven times.*

And is it not yet sadder, that a Nation solemnly given to God in Covenant, that Party, who in pursuance of these Covenants, are desirous to follow the Lord's own way, which all are equally obliged to, and in which while we all walked, there was not wanting much, very much of the Countenance of the Almighty: I say, is it not sad, that Party should not only have the Common Enemy waiting all Opportunities for their overthrow, under which Notion I comprehend that Papistical Prelatical Party I have been dealing with above; but also that of our own Brethren not a few, should be pushing us with Side and Shoulder: and upon the one hand, if we will not remit a little of the Strictness of our Obligation to the Almighty, and with them come and go in the matters of God, and forsake *Moses* his Example, in not quitting a hove; we must run the hazard of their dissatisfaction. And on the other hand, if we will not yet be more mad than ever *John* of *Leyden* himself was, by others of our Brethren must we be pusht at. I say, is it not sad, that the Remnant of the poor Church of *Scotland*, should be lying in such a sad condition, as upon the one hand to be in the hazard of drowning, to on the other of burning? To you then, my Dear Brethren, I address my self with this Advice, whatever these two Extreams do among themselves, be sure, first to do nothing that may strengthen either. 2dly. To make Conscience of Prayer for

both

both. 3dly. When occasion offers, to intimate your hearty and earnest desire to them, that they would again turn unto the Lord's way, and not any longer either indanger themselves, or wrong the cause of Christ. 4thly. Let your whole complex Carriage towards the Smell of God, and of Tenderness towards both their Souls and Bodies. I dare not advise, to Reason with either, for I have hitherto found, that not only hardning to them, but also indisposing to the Essayer: A better help in this case, I am sure, will be the pursuance of my Sixth Advice, in order to Preparation for our Blessed Lord's coming; and that is, let one and all of us stir up our Souls, and all that is within us, to wrestle for a speedy coming: I am sure one Sight of his most Amiable Countenance among us, would avail more in these matters, and every thing else that is wrong among us in bulk, than all the feckless Essays we can make; though it be yet our Duty in our Stations, to use our utmost Endeavours for reclaiming any that go astray. I have been under a necessity to give this hint, neither is there more discovered thereby than the Physicians know already, having hinted so much in their Examination of me.

My Seventh Advice shall be, O study, study a Soul hunger after our Lord and Master, whose compassions could never suffer him yet to tarry long away from any that were at the point of Starving through his Absence. I shall add this Caution here, look that it be Himself principally, if not only you hunger and Thrist after, for though we may indeed have an eye upon the many precious things that attends his coming, yet these, all how precious soever, they bear but the Shell, his Blessed Self being the very Kernell and Soul of the Mercy; yea it is Himself that makes Mercies such. Now, my Dearest Friends, in the Exercise of these Duties, we have shortly hinted at, both before, and here more particularly upon this head, with what others Our Blessed Lord Himself may artous to, whether immediatly by His Spirit, or by His Servants of the Ministry. I do nothing doubt, but either of these Comings of Our Blessed Lord and Master, shall be rendred the more Refreshfull unto us.

That this may be yet a little more clear, we shall hint at a word in Reference to either. And first. You know that Mercies coming in the Covenant Channel, are the sweetest and most Soul refreshing Mercies; and as to either, these mercies that come to us in the way of Duty, these being contained in the Covenant, tho' not from any Vertue in themselves, yet by Our Blessed Lord's appointment in the Covenant, and through Vertue transmitted by his Blessed Self to them in the Covenant: I say, Mercies coming that way are twice Mercies, and Our Lord's coming to his in that way, the Mercy is still the more refreshfull, in this Respect, that to that of his coming, which is Mercy, Mercy in it self; yet to these it is yet more Mercy, as coming to their Distinct Perception in the Covenant Channel; whereas while coming to others, His coming shall be to such as a Dream, who while they be well wakened, shall be out of case to feel the Sweetness of the Mercy.

Now let me again Obtest you, Dearest Friends, to make Conscience of these Duties, as you have a Respect to the Glory of GOD, the good of his Cause, the good of your of your own Souls, the Conviction (and if not attainable) the Confounding of Enemies: And beside what of Advantages this shall afford you at his comings, with Deliverance in time, which shall yet neither be few nor small, you shall undoubtedly find much Consolation therefrom, at that his great and last coming.

To which this in a word, you have heard before our Blessed Lords coming

to

to Judgement, shall be to the Wicked so very Terrible, that they shall seek all possible means for shunning the appearance, which yet they shall never get done, and though they great and small, shall cry to Hills and Mountains to fall upon them, to cover and hide them from the Face of the Lamb, yet shall all this Crying be in Vain. But to you, to you that are in Covenant with the Almighty, in and through our Blessed Lord, and have been helped with the wise Virgins, *To keep your Lamps Trimmed*; this appearance shall be so far from being a Surprizall that it shall be the most Joyfull Sound ever you heard in your time? O how Soul Refreshing shall it be to you, when at the call of the last Trumpet, you have Raised up your heads, through these Mooles, and having Soul and Body Joyned together again, at the very first Peep, as you look up shall you see the Lamb of GOD Sitting on his Throne, which shall so much take up all your Senses both Internall and Externall Spirituall and Bodily, that you shall not be in hazard of being Frighted, with the Screicks of the Reprobate, and Wicked, but the whole Motions of our Souls shall be. O To be at him, O To be at him, O how Soul Ravishing shall the sight be

And now must we halt here a little till the Elect be gathered together, during which time let us vent our Meditation of the difference that will be betwixt the Elect and Reprobate, the Reprobate saying Oh alace! for ever yonder he is for the dishonour done to whom we could never shed a Tear, the Elect says well's me yonder he is upon the account of the Dishonour done to whom I have had many a sore Heart, and have shed many a Tear. The Reprobate says, Oh! he is yonder whom I could never either Love or Fear. Says the Elect blessed for ever be the sight, yonder he is who helped me both to Love and Fear him, the Reprobate says, Oh! for ever yonder he is whom I could never be perswaded either to believe, or patiently to wait for. Says the Elect, Rejoice O my Soul for ever, yonder he is that helped me by his Spirit, both to trust in and wait for him, the Reprobate says, Oh, and alace! yonder he is towards the Meeting of whom all the Exhortations in time could never move me to make preparation, says the Elect Glory to his Name for ever he is there now, for Meeting of whom he helped me many a day to be Trimming my Lamp. Says the Reprobate Oh and undone for ever, yonder he is whom in his Members I not only persecuted but Murdered many a time. Says the Elect endless blessings on his ever Glorious Face, for whose sake he helped me to suffer Persecution says one, and to be Hanged on a Gibbet, Beheaded or Drowned say others, and so forth of all the rest of the Duties the Elect have been helped to perform, and against the performance whereof the Reprobate have been hardened, or rather have hardened themselves. Now may we suppose the whole Elect to be gathered together, and looking many a greedy look to be at him, then may we suppose our blessed Lord and Master by his Omnipotent Arm halling them all up to him in the Air: O Glorious Meeting! a Meeting without a parting, a Meeting for Joy unexpressible, then shall they be set down on the Right hand to receive their Sentence, as the Reprobate have done already in our Paper, in order of GOD's appointment they shall be last, as you may see in that 25th *Chap.* of *Matth.* out of which we drew their Sentence, and then shall the Sentence of the Elect be pronunced as follows in the 34 *Verse* of the said 25th *Chap.* of *Matth.*: *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World.*

Now

Now, my Deareſt Friends, to anſwering my former Suits, which as they are both your Mercies and Duties, ſo are attended with ſuch unſpeakable Advantages, as we have a little hinted at: I ſhall deſire you yet to add two more. The firſt is, That one and all of you may with me, with our whole Souls, ſing and ſay, and ſay and ſing, *Bleſs O my Soul the Lord thy God, and all that in me is, be ſtirred up, his Holy Name to magnifie and bleſs.* The ſecond is, That all of us, with one Soul, may cordially join in ſaying, *Even ſo, come Bleſſed Lord Jeſus Chriſt, come quickly. Amen.* Thus, with his whole Soul, ſays *JOHN DICK.*

1ſt. October 1683.

Having, through Divine Aſſiſtance, brought my Teſtimony to this period, it may be ſuppoſed my Vital Spirits are not a little wearied; and ſure I am I ſhall need to uſe no Argument, to perſwade any that know me Well, that I have never in my Lifetime been ſo long Serious together, as I have been, ſince my Ever Bleſſed LORD and Maſter in his Holy Providence brought me under this ſo Lovely Chain, Lovely indeed, yet the Sweeteſt time ever I had in my Life time, next to that little time of our Eſpouſalls for which my Soul ſhall Bleſs him forever. I ſay ſince it is ſo, I hope none will Offend if for my Recreation I break here a Jeaſt or two, in Referrence to which I hope the rather, I have my Bleſſed Maſter's Permiſſion that therein I intend to do Deſpite to, and Spitt in the Faces of a few, ſuch as have with moſt Violence and Helliſh Boldneſs, not only done Deſpite unto the Spirit, but alſo Monſtrouſly Spitten in the Face of my Bleſſed Lord and Maſter: The Nature of my Jeſts ſhall be ſuch, as we call in *Latin*, *ſeria mixta jocis*, and in broad *Scots*; *half Jeſt half Earneſt.*

And Firſt by way of Advertiſement, to all who concern themſelves in the Reformed Churches of theſe Kingdoms, that they uſe their Moyen with theſe makers of Mugs, whether in that place of *Scotland* called *Muir-madzoun*, or any where elſe up and down the Nations, that in Imitation of the *Hollanders*, who (that they might in Remeniberance, of the Cruelty of that Monſter for Blood Thirſtineſs the Duke of *Alva*, cauſed Impreſs his Picture upon the Face of the Brandy Bottles) they would upon all the Mugs they ſhall make, after this imprint on the forepart thereof, the Picture of this our Duke of *Alva* (I mean *York*) and upon the back part thereof, the Picture of that Pitifull thing (*Claver Houſe*) and becauſe they muſt not want a Chaplain, upon the Bottom of theſe Mugs, let the Picture of that Monſter (the Biſhop of *Edinburgh*) be Impreſſed to this effect, that all the Carlines in the Country, may have occaſion once in the Twenty four Hours, to vent their Diſreſpect to theſe Abominable Wretches, that ſo with their Names, their very Pictures may Stink alſo, and becauſe their Phyſiognomies may by the Spectators be miſtaken, I would adviſe their ſeveral Names might be Adjoined to their Pictures, leaſt they looking to *Yorks* Picture, might take it for that of a Serpent, or to *Claver Houſe* his Picture for that of a Snake, or that Monſter the Biſhop of *Edinburgh* his Picture, for that of a Meer Swine Wallowing in Filth. Yet I will not be Peremptor here, for the miſtake will not be great in any of theſe; And now having mett with the Biſhop, that you may ſee I wrong him not, be pleaſed to take a glance of him in theſe particulars following: And firſt, In a Dialogue betwixt him and that prodigious Drunkard, Mr. *Trotter* one of his Underlings (even that *Trotter*, who (it would appear) having anticipated the Dyet of drinking our Dragie, had got himſelf ſo full, that Morning our bleſſed Lord ſet us at liberty, that he took Stowre for

Smoak

Smoak, and the glancings of his own firie eyes for Light Matches, which occasioned his so disorderly deserting of the Pulpit, (a place he never deserved to set his foot in) to the no small Confusion of his Auditors as follows, Having met together Occasionally, the Bishop says to *Trotter*, *How now Mr.* Trotter, *I am informed you are a Scandalous Drunkard Mr.* Trotter? *My Lord, do you Believe that? Bishop Yes I must believe, since all Men says so.* Trotter *I am very sorry for that my Lord, for though all Men say you are a* Scandalous *Adulterer, yet I do not believe it* Bishop *say You so.* Trotter? *Yes* Bishop *Then to be quitts with You neither will I believe the other.* 2*dly*, You may inform your selves of the Nature and qualities of that his Snuff-Box, which as I am informed is in the Hands of Sir *Charles Halket*, which I am Confident that Generous Gentleman keeps for no other end but to be a Witness against the Madness, the abominable Madness of that *Mock Prophet*, one of whose Propheſies we come to offer to your Consideration, in the third place as follows, He being on the *Castlehill* of *Edinburgh* in Company of the *Duke* of *York* and others, in the latter end of 1680, or beginning of 1681, looking to *that great Comet* that did then appear, and being asked by the Duke *What his Thoughts of the Comet were*? He answers, *I look upon it as a Torch in the Heavens to light your Royal Highness to the Throne.* Did this Prodigious Monster know what he was saying, when he spake this? Did he not know the many standing Laws of this Kingdom, were Bars in the way of this, which are yet standing, and still shall stand? I mean these made *against* Popery *and* Papists *having any Place of Publick Trust in the Nation.* Does not this Wretch know, that thir Laws are standing and must stand, being founded on, and agreeable to the Word of GOD, and enacted by free Parliaments? Does not the Infatuate Wretch know, that any Act made to the contrary can never come in the List of Laws in this Nation, as being down right contrary to the Word of GOD, and enacted by unfree Parliaments? Must we weary our selves telling him this again and again? And did not this Monster for arrogant Boldness, in daring Heaven, know that by the Word of GOD our Supream Law it is enacted *That the Idolater shall die the Death?* Or is he so wretchedly blind as not to know *That that Antichrist, that Man of sin and all his Limbs* (of which this Duke of his is not the smallest *(are Idolaters?)* What could possess this Infatuate Wretch (when delivering this Mock Propheſie, Sure nothing but the *Devil*) it is like that same Devil who was a Lying Spirit in the Mouth of *Ahab's* Prophets, of which you may Read in that 22d *Chapter* of the first Book of the *Kings* from the 20 *Verse* to the 23d, And now though I be neither a Prophet, nor the Son of a Prophet (as all who know me knows) yet may I not venture to Vent a few of my Guesses in this matter? And who knows but I may hit nearer the Truth than this Mock and Madly Unclean Prophet?

And First, what if this Comet was designed a Torch (if he will have it so,) for shewing the *Turk* the way into *Germany*, whom our Blessed LORD may make use of as a Scourge to these, and their Neighbouring Nations, and by whom our Glorious LORD may be making inquiry for the Blood lying in the Streets of the great ones; Especially that Bloody House of *Austria*. Secondly, What if it were lighting in Count *Tekeli*, upon the head of his *Hungarian* Forces, to prove the Lawfullness of Defensive Arms, being thereto Necessitate by the Violence they met with from that Bloody Emperor and *Jesuites*, both as to their Civils and Spirituals? Thirdly, What if to give a Light to the Protestants in *France*, *Britain*, *Ireland* and elsewhere, in order to the geting of the Mists cast upon that Scripture, *Sell they Coat and Buy a*

Sword, by the *Jesuitical* Parties at Home and Abroad, Rolled off? Or Fourthly, What if this great Comet, was sent as a Warning of the *Fall of Antichrist*, that *Man of Sin*, and all who have sent their strength to that *Whore*, and who have *with him Combined against the LORD*, and *against his Anointed*, and to Usher in the Destruction of *Rome*, as another not much unlike it, did that of *Jerusalem*? I am not a little hopefull, that these my Guesses shall hold much better, then shall the Mad Heaven Daring Prophesie, of that Abominable Letcherous Wretch Bishop *Paterson*, and now in him have we two Old *Scots* Proverbs made good. First, *The Blind Mare is first in the Mire.* Secondly, *Patersons Mare goes foremost.*

My second Jest shall be this, I am apprehensive some may be of that Opinion, that it shall befall me as it did that Man, *Who for telling the Truth, could not get Quarters any where.* This Man being wandering towards the Evening, meets with another, (I will not say it was our Chancelor, but I think it was one like him) who says to him, *How now Friend, what do you Travelling so late?* The other answers, *I can get no Lodging. Go with me Friend*, says the other: So they came home, and are not well set down, when the Poor Traveller being Dry, calls to his Landlord, *Gleid Carl, end me the Cup by you?* Upon which he takes his Batton, and chases the poor Man o the Door, under Cloud of Night. And indeed our Chancelor, to me was yet more Unchristian and madly wicked, what could move the Man's Spleen, I cannot guess; sure I am, (whatever I thought, yet) I call'd him not *Gleid Carl.* It is like this has raised his Passion, that I told him he had sworn in the *Test*; That *the Act of Supremacy, as explain'd, was horrid Blasphemy.* And was not this Truth, as were all the Principles and Practices I there owned? And did I not offer from the Word of God to Vindicate this? Why am I then, by Armed Force, halled out of that house to another? (In this he was worse than the other Gleid Carl, who let his Guest go free, tho' he would not give him Lodging) And there I must be arraign'd before the Justices (who to compliment the Chancelor) (or may be the Duke of *York*) must let the World see, that they are as gleid in their Morals, as the other in his Naturals, and by them forsooth, tho offering Vindication from GOD's Word, and craving it may be granted, that the Almighty is Supream Judge, and his Word the Supream Law. I am (upon the matter) denyed both, (as you may see before) and rolled over upon an Assize, who outdoing both, did shew themselves stone blind, in receiving a Pannal off their hands on these Terms: But for this, as for what has been done in these Lands of this Nature, are these horrid Monsters, for keenness against Our Blessed Lord in his Members, to Answer before Our Ever Blessed Lord; conform to my Instrument standing upon Record in Heaven, at that great Day of the Lord. I say, Some may be under this Impression anent me, but I shall tell them where I expect shelter, even the LORD; for, *The Name of the Lord is a strong Tower, the righteous flee thereunto, and are safe.* As also, in that Scripture, *When my Father and Mother forsake me, the Lord will take me up.* This has often been refreshfull to me, and so long as I have a BIBLE, containing these and many such, I hope the Apprehensions of the former shall never much trouble me.

I remember in the former part of my Testimony, I Advised our Judges and Assize to burden themselves with my Blood, and the Blood of these others that escaped with me, as much as if they had gotten their unparalelled cruel Sentence put in Execution, I give here the Reason, even because of the Keenness they vented in hunting after us after our escape, which I look upon as a fighting against the Holy Providence of GOD, and a fretting at his Holy Dispensations, and in this their Keenness, their

Rage

Rage ran that height, that not having anew of two footed, they make use of Four footed Dogs to Sent us out. It's like they be yet ignorant of the Reason why these Dogs could not find us, therefore I shall lend them even this, there was no Blood hanging at our heels, and I hope, yea, and trusts very firmly, that turn the Chase when it will, which I yet hope shall be sooner than either his Peoples fainting fears, or his and our Enemies groundless hopes will allow either to believe. I say, come that Day when it will, I hope the Lord's People shall be at this Advantage in finding of them to be brought to Judgement, that the feckleseſt Curr in the Country that has the least of the Sent of Blood, shall never miss one of them, since upon every individual (as we told you before) is there no less Blood lying, *than all the Righteous Blood shed from Righteous Abel*, till this Hour. *Now most Glorious and Infinitely Blessed LORD GOD, even hasten thy coming; as for the Comfort of the weary Mourners, so for the Terrour and Confusion of these Builders of Babel, thine. and ours for thy sake cruel and* Bloody *Enemies. Thus very Cordially Prays,* JOHN DICK.

A Brief Account of what passed betwixt the Council and Mr. John Dick *upon the Fourth Day of* March 1684, *being the Day before he Suffered.*

MR. *John Dick*, who was Instrumental of and Accessary to, your Escaping out of Prison? Where have you Haunted, and with whom have ye Frequented, since that time? My Lords, *if ye had no other to Enquire at then me, ye might have caused take me from the Court of Guard to the Gibbet.* Do ye own and adhere to all your former Actings? *I both own and adhere to all that I have done in the Vindication of my Principles, and in the Reproving, if not the Converting of Christs Enemies, either with my Tongue or Pen, and am willing to Seal the same with my Dearest Blood.*

Follows an Account of what passed betwixt the Lords of Justiciary, and Mr. John Dick, *when his Sentence was reintimate to him, the next Day after he was taken.*

THE Lords hearing of it, being Conveened he was brought from the Tolbooth, and put in the Pannel before them, to whom he gave a Bow, and so the Clerk at the Command of the Lords Cryed to the Macer saying, Macer Command Silence, then they called Mr. *John Dick*, to whom he Answered here I am, and so the Clerk Read as follows. *Mr.* John Dick *now Standing in the Pannel, having been apprehended before to wit in* August *last, and having been several times before the Lords of Council and Justiciary; was Sentenced, and Commanded upon the fifth Day of* September 1683, *to be Hanged at the* Grass Mercat *of* Edinburgh *upon the 26th. of of that instant, but the said Mr.* John Dick *having Broken the Tolbooth of this Brugh upon the 16th. of that instant, and several others with him, and so made his Escape before the time that he should have been Hanged, and he being apprehended and now standing in the Pannel these are to Warrand, Authorize, Command and Charge the Magistrates of this Burgh, to Cause Carefuly Conduct him to the said* Grass-Mercat *of* Edinburgh *to Morrow, between two and four in the Afternoon, and there to be Hanged up till he be Dead, under the pain of the Act. &c.*

At the hearing of which, he gave a Bow to the Lords and said, now my Lords, the Sentence that your Lordships passed upon me both before and now, is both unreasonable and unjust, and contrar to the Laws of this Nation; however, it is very welcome to me upon Christ's Account. But I remember two things that I demanded before, and now I demand them again. The first was, That the great *Jehovah*

is Judge of Heaven and Earth, and that all the Kings and Princes therein are but his Deputes and Servants, this was granted me before. The Second was, That the Scriptures are the Supream Law, and that all the Laws of this Nation and all other Nations are to be regulate thereby, and strike and Vail their Capes to this, this they refused me before, and now I demand it again, but he got no Answer: So he cryed, now my Lords, I take the Great GOD to Witness, and each of your Consciences to Witness against your selves, and all of you, and the rest of this multitude to Witness against you that hears me, that ye have again refused me this to grant it to me, and tho ye have judged me once before and now again unjustly: Yet remember, that at one Day GOD will Judge you, and Reviving my Blood, and the Blood of all my Brethren that has been shed unjustly, and they cryed that they would take him away and not suffer him to speak any longer, so he rapped upon the Breast of the Pannel and cryed out, (GOD even my GOD) shall Judge you as ye have Judged me, and that ye shall find, but GOD forgive you, and I forgive you, if it be agreeable to his Eternal Decree, and so he was taken away, crying as he went to the Door of the Outter House, saying, well I am refused of that which none but Heathens could have refused me of, but I bliss the LORD for it, and many of my Christian Friends knows my Mind of these things, and others may know it when I am gone.

Followes his Words and Carraige in the Laigh Council House, that Afternoon he came from the Tolbooth, before he went to the Scaffold, as was there present, after the Reading of the Sentence, Mr. *Ramsay* one of the Ministers of the Old Kirk of *Edinburgh*, offered to Pray to him, to whom he Replyed. Sir how dare you presume, or how dare you have the Confidence to pray in my Presence, since ye are Fighting against GOD, and Persecuting Christ in his Members ye have not only Abjured the Covenant, but is Murdering the Souls of the LORD's people, and to Crown all your Abjured ones, and Abominations: Have he not taken that Abominable *Test*.. Mr. *Ramsay* Answers, Well Sir, will ye pray your self then, Yes if the Bailie suffer me I will, if ye will promise to make no Reflections in Prayer; But he Answered, that he would make no such promises; But said he, whatsoever GOD gives me to pray, that will I pray. And so the Baillie again, Refused to suffer him, if he would not promise, not to have any Reflections in Prayer, but he Answered as before; But Mr. *Ramsay* pressed the Baillie to give him Liberty to pray, and he began to pray thus. (O *Lord God, the Great God, and my Covenanted God, and the Covenanted God of* Scotland; *For Christs Sake, come with Deliverance to thy Church and People, and help them, Vindicate and make great thy Glory.* And so the Bailie cryed to take him away.

The last Words and Carriage of Mr. John Dick, *who Suffered in the Grass Market of* Edinburgh, *upon the Fifth of* March 1684.

WHen he went upon the Scaffold, he Beckned to the Multitude, beginning at North side thereof, and so turning himself Round with a Smiling Countenance, and no less Couragious then pleasant Demonstrations, without the least of Terrour, or being Troubled, either with Death near approaching, or the manner of the Death he was to Die, this in a Princely like Posture, he presented himself in the sight of all there present; And then with his hands Falded together, and his Eyes lifted up to Heaven for a little, looking not only stedfastly but Eagerly, and so Streaching furth his hands, he began thus.

The

The great Confluence that are gathered together here, manifestly declares to me, that many if not the great part of this Multitude expects and looks for some thing more than Ordinary, but ye may be disappointed, I nothing doubt but all of this Multitude, at least the most part knows and have heard that I have had near six Months Respite more than was allowed me by Men, which time was granted me in the Goodness and Mercy of GOD through my Escape, which Mercy I mean this time that I have had since my escape, I look upon it to have been given me for these two, and in both these that GOD may be Glorified. And First, That having so much more time, I might have the Liberty and Priviledge more fully to exhibite and give in my Judgment; At which Bailie *Chancellor* called to Beat, but he stops him saying, Beat not, and so he proceeded saying, Secondly, That having so much more time I might the better make ready, and prepare my self for that great Work I have now in hand, I mean Death and Eternity, neither of which is terrifying nor dumping to me, for the which and all other of his Favours and Mercies which he in the abundance of his Goodness, and Riches of his free Grace bestowed on me, even one me who while in a Natural State was as evil and abominable in Gods sight as any here at this time: I desire to bless, Adore, Admire, Exalt, and praise the Lord, while in time, for I know I shall shortly praise him without Interruption or Intermission; I say it again, I bless him for all his Mercies and Favours conferred upon me, and not only this among the rest, but above all next to that great one, that he made me his own by his Purchase and so became mine, and altho' I have not keeped all right as to him, yet he has keeped all right as to me and betwixt him and me all is right, his other Mercies and Favours that he has condescended so much to Dignifie and Honour me, as to Crown all in me with Martyrdom.

At which the Bailie called again Beat, but he stoped him saying, ye need not Beat, for ye shall have no Cause of Beating, so he Cryed out saying: Now my Dear Freinds in Christ, it is your Assistance I Crave in this Exercise of Praising, let me Beseech you to join with me in Singing to the Praise of this, *even my GOD and the GOD of my Consolation and Salvation, I say to the Father Son and Holy Ghost, let us Sing Praise from the beginning of the 2d. Psalm*: So having Sung that Psalm through which we Sang with great Chearfulness, and sometimes Pointing with his Hands to one Art and sometimes to another, but Especially when he Sang the 6th 7th and 8th. Verses, his Countenance so Shined, that it might easily appeared, to Judicious and Pious Spectators, that he was in an Excelent Frame, and in a Special way to be Helped, to Sing Praise to the LORD, and having done with Singing, he said with a Pleasent Countenance, I nothing doubt but amongst this great Confluence of People, there are many that are nearer and Dearer to our Exalted and Glorified Lord Jesus Christ, therefore I shall Address my self to two Sorts, and shall Speak a short Word to each of these as Providence and time shall allow me, first I shall Speak to Friends, Secondly to Enemies, at which the Bailie called to Beat, but he stopped him saying, forbear Beat not, for ye have had no Cause to Beat as yet, neither shall ye have any Cause hereafter, and so he Proceeded saying, as to you that are Freinds, I mean all such as are Resolved to follow our Blessed LORD fully through Good Report and Bad Report Cost what it will, I say according to the Rule that he hath given in his Word.

I say I have three words of good News to tell you, and as the Words of a Dying Man. And First it shall be well with the Righteous, yea verily it shall be well with the Righteous. Now in speaking to this, I would say two things, but do not

mistake

mistake me; For I am neither a Minister nor a Preacher, for I am not going to preach, but only to give my last Advice to these here, which I shall do in a few words; For neither do I desire to weary yon, nor to speak, much more the Body being shortly to be caught up above the Clouds, pointing with his hand up to Heaven, I mean my Soul, which shall be immediatly there. And First, That you my Friends may understand me, that the Righteousnes of none can make you Righteous but Christ, and he Imputed to you for Righteousnes: So I say, ye most have a Borrowed Righteousnes, even the Righteousnes of Jesus Christ imputed to you, and this is the way that ye most be Righteous, I say it shall be well with the Righteous, the Spirit of GOD, hath said it in his word, and that is better than an Angel had spoken it from Heaven, for we have a more sure word of Prophesie, 2 *Peter* 1 Chap. and 16 Verse, at which the Bailie said, what Sir are ye going to Preach to whom he Answered, yet Smiling, I am not Preaching, but leaving my last Advice to these here, as not only I am, but as others are Engaged to GOD, that I should Admonish my Christian Friends and Acquaintances in Christ, while I am in the Body; And now this being my last Appearance for GOD, I am bound thereto; Therefore I intreat you, Yea I Charge, that ye would not Interrupt me, and ye shall have no cause to Beat Drums, and so he proceeded saying. But Secondly to be Righteous, is not to sit down, nor rest Satisfied, with what ye have attained, but to press forward to the Prize, and so walking Answerable to what ye have Received, and to what ye profess, not being Satisfied with what ye are or may appear, to be in the Eyes of Men, but study a holy and inward way, and walking in the sight of GOD, and all Men, that ye are the persons that have this imputed Righteousnes imputed to you, and so labour to have your Light so to shine before Men, that ye may Glorifie your Heavenly Father, and such as are these Righteous, I say it shall be well with them.

Then a Second word of good News I have to tell you my Friends is this, that Jesus Christ is sitting at the Helm of Affairs, and whatever he will he doth it, and there is none that is able to stop him when he worketh, and whatsoever his pleasure is, cometh to pass, this man thinketh he is working one peice of Work, and a Second Man thinketh he is working an other peice of Work, and a Third Man thinketh he is working his peice of Work, and it may be all are working contrar one to another as they think, and yet for all that they are all working and carrying on his work even when they think they are doing that which at least some of them would have done the quite contrary; so I say in all these, they are all working and carying on Christ's work. Now my Friends, I exhort all of you, yea, I obtest you for Christ's sake weary not of GOD, but wait on him and keep his way, I mean, the way appointed in His Word, and trust him with his own work, for all that has been done, or shall ever be done by the Actions of Men to the contrar, yet his work is still carried on thereby; so kippen to GOD and ye shall not be disappointed. But a Third word of Good News that I have to tell you is this, that notwithstanding of all the dark Clouds that has been and now are, yet I can assure you, that there are Glorious Days coming to thir Covenanted Lands, and I assure you, yea, I dare aver it, that they are nearer than ye. at least a great part even of the Godly that are does believe, I say it again, Sirs, there are Glorious Days coming to thir Lands, & even to poor and filthy *Scotland*, and I am certain she is both poor and filthy enough, ye and she are very near to one another, therefore I entreat you beware of Misbelief and Impatience; and as ye would not keep back these Days, beware of Sin that may procure the same. Now my Friends, I have these few Advices to leave with you, and first, I request you

you, labour to make your foundation sure and Right, I say before ye ingage in a Profession.

I entreat you as a Dying Man, and take it amongst my Last Words; Lay a Foundation sure, for without this ye will never be able to do or suffer aright for Christ, when it comes to this with it, either Sin or Suffer: I say, ye will never be able to suffer acceptably, if ye have not the Foundation laid sure. Will ye know why it is and from whence it flows, that so many have made shipwreck of GOD, CHRIST, and a good Conscience, in a Day of Tryal; and why so many have broken down that which once they builded, or at least seemed to be Builders of, and are denying that which once they professed, and fighting against that which once they fought with and for, and so are fled from their Ground: Here is the Reason, because they stood and Built upon a Sandy Foundation; therefore lay the Foundation sure and right, if ye will stand it out in a Day of Tryal: And that this may be thereby considered, remember Sirs, ye may meet with harder Tryals than this is, that I am meeting with, I mean in your Eyes, for it is not sharp to me; yea the Thoughts and fearfull Apprehensions of what Tryals others may meet with that I have, makes me so much the more to be satisfied, and to rejoice in my Lot. But I say it again, Sirs, Lay the Foundation right, and ye that will not lay it, nor make it your Study to have it laid right; I say to you, wait with your perfection, and profess nothing but what you practise.

My Second Advise to you is this, that having laid the Foundation Sure and Right, ye would be still Building and Carrying on Christs Work, untill it be Perfited, I mean till your Conversation in all things be Suitable to the Gospel, and Answerable to that Fundation Built up and Rooted in your most Holy Faith, & in all your Building, let Faith Patience and all other of the Graces be lively in Exercise, that so your Building may go Right on.

My Third Advise to you my Freinds is this, Labour to Love one another, I say to all the People of GOD here and else where, Love one another, yea, Labour to Love one another more and more, and to bear with one another, and Beware of needless and Groundless Sinfull Breaking and Divisions, I do not say that ye will joyn with any in Sin and Combine against GOD and his Christ in Sinfull ways and Courses, but Labour to bear with one another and Strengthen, Edify, Exhort, Confirm and Comfort one another, and this is the way to gain one another, and I am Perswaded that the needless, Groundless and Sinful Division, and Breakings that have been in the Land, have more wronged the Cause, Intereſt, Work and Peolpe of GOD, then all the Devils and Men could have done, and has not the Devil had a Speciall Hand in the Breakings and Divisions of the LORD's People, that thereby he might Rout the same, therefore in Consideration and Commemoration of these things, study unity and Honesty in the LORD, at which the Bailie called to be Beat Drums, but one of the Multitude said it is Orthodox Language he is Speaking, so the Bailie said to the Drumers forbear.

My Fourth Advice is this, Labour to be rightly exercised and affected with, and in the consideration of what has procured the depriving of what sometimes ye possest, especially because thereby GOD was Offended, Christ Wounded and the Spirit grieved, and GOD the Father in Christ Affronted by you in not receiving his Sons offers in the Gospel, and not walking Answerable to the Mercies received, and that you enjoy, and notwithstanding I would have you think little of what you have, but rather and so much the more, that ye did so ill improve it when ye had it, improve

what ye now poſſeſs, I ſay it again, improve what Mercies and Priviledges ye have, and labour to improve every opportunity, either of doing or getting good, remember that time is precious, and ye muſt give an account how ye ſpend and improve all other Mercies that ye enjoy.

My firſt Advice to you is, labour to be of a Sympathizeing Spirit, and be more concerned with the Glory of GOD, and with a Suffering Chriſt in his Members, and do not think you Sympathize with him and yet be unconcerned in them, I mean Chriſts Members, for a Sympathizeing with them ſhall be looked upon with and by him as a Concernedneſs with and in him, and what ye do for, or give to one of them it ſhall be Rewarded by him, as if ye had done it to or for him, if ye be in him and ſo walk in this and all other Duties ſutable to your being in him. Now my Friends my laſt Advice to you is this, Labour, O labour to be at the height of Sincerity in all theſe and other Duties, and ſo ye ſhall have Peace in your Latter end, and now my Friends that ye and all the People of GOD may be helped to this (let us Pray to GOD, even my GOD) yea I ſay it without Vanity, he is my GOD, and ſo to him let us Pray. Not being Permitted to Speak to the Second Sort, to wit, the Enemies, and after he Prayed, he Read the Ninth Chapter of *Ezekiel*, as he Read now and then looking up to the Windows on both ſides, but Eſpecially on the North ſide, where he Eſpyed many eſt-Faces that he knew, making Demonſtrations with his Hands and Eyes, as he Read, to the Perſons to whom theſe Scriptures ſeemed moſt to be applyed, and then he Sang a part of the Thirty Seventh Pſalm, from the Twenty Ninth Verſe: So having Prayed, there was one Paſſage much Remembred beyond the Reſt, which was this (O LORD ſince thou haſt Honoured me to come here, to lay down my Life for thy Cauſe and Intereſt, I Pray even be pleaſed to go up this Ladder with me, and to Lead me through the Dark Valley of the Shadow of Death, that is Un known to all Naturely, and I know that thou will keep my Soul in the down coming thereof, after that he call's for a Drink of Water, which was Immediatly brought unto him, and he taking it in his Hand, with a more Pleaſent Countenance then he ſeemed to have before, ſays make way that I may winn foreward, Pointing with his Hand to the Ladder, then turning himſelf to Captain *Graham*, he ſaid to him Sir do me the Favour to call in by that Gentleman, and ſaid Suffer him to come up to me upon the Scaffold, which was Granted him, ſo Deſireing ſuch as were not Concerned might be put down off the Scaffold, then he with a Smilling Countenance turns to the People, and gives them all a Cowngie as he did when he went firſt up the Scaffold, and turns to his Father who was alſo upon the Scaffold with him, and Embracing him very Chearfully, he gave ſeveral Kiſſes, and Rounded ſome of his laſt Adviſes to him, and ſo parted with him ſaying, (LORD be with you my Dear Father.)

And then turned to his Brother, who was alſo by him upon the Scaffold, and after the ſame manner Embracing him & Kiſſing, & ſo parted with him with Words to the ſame purpoſe that he had to his Father, with an Exhortation, that he ſhould amend his Life, and forbear his Idle Company; But eſpecially his ways with ſeveral others of that Nature, telling him the Hazard thereof, and encouraging him if he would follow his laſt Advices; Then he turns to two Gentlemen which were alſo with him, and after the ſame manner Embraced, Saluted and parted with them, and then he gave another Bow to the whole Multitude, and ſo went up the Ladder, and turning his Face to the North Eaſt, he Cryed out, ſaying, I am come here to day to lay down my Life, which I do willingly and Chearfully, and am neither

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surprised nor terrified with Death or the manner of it: And here I do declare I would not Exchange my Lot with what the greatest King, Prince, or Emperors Enjoyments could afford me, and what I Speak once I say it again, I lay down my Life willingly and Chearfully for Christ and his truth, Blessing him that ever I had a Life to lay it down for him, yea I am now no more Troubled with or for Death, then if I were to ly down in the Finest Bed that the Earth could afford, with the most Dear and Intimate Friend that the World could allow me, and here I do Declare, that I do Heartily and freely forgive all Men, whatsoever they have done to or against me, and Prayes that the LORD would forgive them, I forgive them that sentenced me to die here, first and last; and I forgive all that apprehended me first and last, or was any way accessory thereto; and I forgive all that has brought me here, and are guarding me here; and I forgive this Poor Man, pointing with his hand behind him to the Hangman, who is to be my Executioner. Now I desire you all, especially you who pretend to be righteous, Study to be Sincere in the Way of GOD, and in working out of your Salvation; for there are many who pretends to be Godly, that know little of the Life and Power thereof: therefore I entreat you labour to know what is the Power and Life of Godliness; for there are many, if not the most part, who pretends to be righteous, that knows least of it. I say, be not satisfied with the Shell, but labour for the Kernel and Marrow of Religion. Now, my Friends, Remember I tell you here upon the Ladder, and as a Dying Man stepping out of Time to Eternity, that notwithstanding all the Dark Clouds that has been, and now are, yet there are a thicker and darker coming, and it is not far off, yea it is at hand. But I say, Trust in GOD, Trust in GOD and he will not disappoint you, I say Trust in GOD whatever Afflictions befall you, yet Trust in GOD and give him Credite. At the hearing of these Words the Bailie calls to Beat the Drums, and so they were Beat a little, at which he looked down to the Bailie and said, what Sir do ye Beat Drums, because I desire the People to trust in GOD? and the Drums were silenced. Then he Cryed out again trust in GOD, and ye shall be born through, if once ye get in him and keep in him. Then he said I will Sing a part of the twenty fifth *Psalm* from the sixteen *Verse* to the close, for it has been many a time very sweet to me, and so I will sing it as my last Song in Time, I shall be immediatly where my Heart shall be so Tuned, pointing with his Hand to his Breast, that I shall never be able to stop the Melody and Harmony thereof, then having Sung these *Verses* he Prayed, in which among other things he had this Expression, *Lord take a Course with thine Enemies, and these of them whom thou has a Purpose of Love to, Lord bring them in, and let them see the evil of their ways, and these that are thine incorrigible Enemies make the Wheels of thy Chariots go over their Backs*: And now Lord leave me not, and leave not thine to the evil of the Enemies, hasten and return to thine Heritage that's now in reproach, turn to thy Church and People for thy Glorious Names sake, thou knowest I dare say before thee and in thy sight, that I preferred thy Work and Interest to my very Life, which I as I am a Rational Creature is as sweet to me as another Mans is; Yet I durst not purchase at any Rate, to the prejudice of thy Truth, and so I lay it down freely and willingly. So having called his Father to him, a word with you Sir, and so having spoken what he had to say to him, he again took his Leave of him, delivering him a Book to be given to another, so parted with him: And he perceiving his Brother, (who was on the Ladder with him trembling) he said to him Smyling, and Clapping

and it being Tyed, and his Brother offering to pull it over his Face he (putting away his Hand with his) said let alone, I will draw it down my self, so he put his Hands into his Pocket, and takes out the Cover of his Bible, and putting the same therein he gave it to his Brother, Charging him straitly to give it to his Sister. Then he looked round about him, saying farewell all my Friends in CHRIST pointing with his Hand to some that he knew, both in Windows and on the Street to one (fixing his Eyes upon him) he said my Dear Billie the Lord be with you, the Lord be with you, and having fixed himself upon a Step of the Ladder said.

I Remember a Passige of *Abraham*, who was Commanded to Sacrifice his Son *Isaac*, he having in Obedience to the Command brought his Son to offer him up a Sacrifice; Reared up an Altar, and *Isaac* says to him here is the Altar and there is the Wood, but where is the Sacrifice and then he said (Pointing to the Gibbet) here is the Altar, and then Pointing to the Ladder on which he Sat, said here is the Wood and then he said (laying his Hands on his Breast) and Blessed be GOD here is a free will offering, and I will give it willingly and Chearfuly, yea I can say it here even upon the Brink of Eternity, that these several Years I have Preferred the Glory of GOD, the welfare and Prosperity of the Work and Intereſt of Christ and his People, to my own Private and Particular Intereſt, and I might have Shuned such a Death as this, but GOD knows I durst not do it.

And now, I know, yea I am firmly perswaded, That my Dear Lord even my Exalted and Glorified Lord Jesus Christ, will carry me safely throw this Dark Valley and Saddow of Death, and will receive my Soul immedatly after I go off this Ladder unto Glory, where I shall ever be with him. Then he said again (crying with a Loud Voice) now when I can Hardly get Speaking for the Rope about my Neck Farewell all Freinds and followers of Christ, & again I say Farewell, and Adiew all Earthly Enjoyments, and so (having given the Hangman a Sign when he would be ready) he Prayed a litle within himself, and when he had done, he gave the Sign and at the giving thereof he drew the Napkin over his Face, and Cryed out, Farewell all Friends in Christ, & into thy Hands O Lord do I Commit my Soul. So he was Turned over. And so ends the Life of this Faithful and now Glorified Martyr for Christ, And to GOD the Father Son and Bessed Spirit, be Eternal Praise and Glory for ever and ever Amen.

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